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A. S. BURLESON, Postmaster-General

Improvement Era

Vol. XXI

DECEMBER, 1917

No. 2



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

Published Monthly by the General Board at Salt Lake City, Utah

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A UNITED STATES SOLDIER

From an address delivered before the soldiers at Fort Douglas, Utah, by Levi Edgar Young

The American soldier has been called to take his part in the greatest war of history. He is now enlisted in a cause that not only means his future liberty, but the liberty and freedom of all the world. He wields a power over tyranny that will destroy autocracy and serfdom from the nations who have based their economic, civic, and social lives on the reginies of feudal days. Old governments must go, and be replaced by governments that are ruled by the people. The American ideal is to prevail in all the world: governments may only exist by the will and consent of the governed. No other soldier has ever had this ideal to fight for as has the American; at no other time in history has it been such a burning and important thought to lay down one's life for. Entering the war for such ideals, the American soldier should carry on to the field of battle a knowledge that he is fighting for his country—the country that has done more for the civic freedom and economic liberty of mankind than has any other nation. He has therefore important duties. An American soldier should have and maintain by proper living a sound and healthy body that clothes a clean and healthy spirit. The body is sacred and must be treated sacredly. He should realize that knowledge is power, and real knowledge is expressed in sound thinking and right living. He should have part in life with his God. He should have faith in the divinity of life, and that Jesus Christ is the Redeemer of the world. He can have no spiritual life without God, nor can he fight the true battle for righteousness without the knowledge that right makes might.



THE STATUE OF LIBERTY IN NEW YORK HARBOR

The people of France purchased this glorious symbol of Freedom, by popular subscription and presented it to the people of the United States in commemoration of the one hundredth anniversary of the Declaration of Independence. They presented it as a token of the sympathy and friendship that exists between the citizens of the two great republics, which came into being more than a century ago. From base to torch the statue is 151 feet in height. It is the work of the eminent French sculptor, Bartholdi.

IMPROVEMENT ERA

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A Journey to the South

Gems from President Smith's Talks to the People on the Way

By F. W. Otterstrom, Official Church Reporter

More than sixty-five years ago, President Brigham Young conceived the advisability of having the presiding brethren visit throughout the stakes of Zion, that they might mingle and counsel with the Saints. He led numerous companies of Church officials traveling by team, for this purpose, to the remotest settlements, experiencing many discomforts and inconveniences unknown today. These early preaching and inspection tours proved so profitable that the custom was soon established; and, during the lifetime of President Young, as well as that of his successors, the Saints eagerly awaited these periodical visits of their leaders. In recent years, however, the phenomenal growth of the Church has greatly increased the cares and responsibilities of the Presidency and other leading brethren, with the result that such large official parties have rarely been organized, until the trip hereafter described was undertaken.

President Joseph F. Smith headed a notable expedition of this character which left Salt Lake City, September 11, 1917, on a ten-day tour of the central and southern counties of Utah. The party traveled in five automobiles, the personnel being as follows: President and Mrs. Joseph F. Smith; President Anthon H. Lund; President and Mrs. Heber J. Grant; Elder and Mrs. Hyrum M. Smith; Elder and Mrs. Joseph F. Smith, Jr.; Elder and Mrs. Joseph W. McMurrin, and daughter; Elder and Mrs. Stephen L. Richards, and two children; Bishop and Mrs. Charles W. Nibley; Bishop and Mrs. David A. Smith; Elders Andrew Jenson and Frank W. Otterstrom; Miss Clarissa Beesley, secretary of the Y. L. M. I. A.; Elder and Mrs. Robert L. Judd, and two children; Messrs. Latier and Hapgood, chauffeurs.

Before the time of departure it was stated that the brethren had no particular object in view, except to inspect the Church

organizations; but the early progress of the party disclosed other definite purposes which, in the course of various addresses, were succinctly stated by President Smith as follows:

“1. We have no new principles to advocate; but we have come to preach the gospel of life and salvation, to testify to the divinity of our Lord and Savior, Jesus Christ, and of the divine mission of the Prophet Joseph Smith, through whose instrumentality the truth was restored in this dispensation.

“2. We have come to ask you if you are in strict accord with the two great commandments: ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,’ and ‘thy neighbor as thyself.’

“3. We wish to advocate the principle of unity, the love of God and neighbor, the love of a purpose that is great, ennobling, good in itself, and calculated to exalt man and bring him nearer to the likeness of the Son of God.

“4. We have come to see the condition and the spirit of the Latter-day Saints, and to present ourselves before them; that they may judge us by what we say and by the spirit we bring, as to whether we are in fellowship with them and with the Lord; and that they may see whether we measure up to the standard that they expect in those who stand at the head of the Church.

“5. We bring a message of love. We wish to show how much we love you, and to find out how much you love us in return.”

These aims and purposes were fully realized in the profitable visits with the Saints; the splendid discourses of the brethren, so rich in instruction, counsel and admonition; and the many incidents and experiences which have increased the faith of the people, as well as that of the members of the party, and given them a deeper love for the people of God and a better comprehension of this great Latter-day work.

The weather was ideal; the members of the party enjoyed excellent health; and there was no occurrence of an unpleasant nature. The roads, generally, were in good condition, and a speed of twenty-five or thirty miles per hour was not uncommon. Moving forward at this rate, a few hours often sufficed to cover a distance which would have required several days with the conveyances used by the leading brethren on their earlier visits to the southern stakes. About forty stops were made en route, at places where the people had assembled to honor the visitors. In almost every instance the President, and others, responded with appropriate words of encouragement and counsel to old and young. Large audiences attended all the regular meetings. In some cases hundreds of people, unable to gain admittance, listened eagerly through open doors and windows. Although some meetings were held until a late hour there was every evi-

dence of interest in the discourses of the brethren, and a full appreciation of the President's word of instruction and blessing upon the people, their homes, lands, flocks, and herds; and particularly his prayer that the children might "grow up in the nurture and admonition of the Lord, in the love of truth, above all other things, that they might be without sin unto salvation in the day when the Lord shall come to gather his jewels." While the people were reminded that there was "room for improvement" in certain directions, the President declared:

"There never before was a time when the Church was as strong as it is today—never before a time when the people were as united as they are today."

Everywhere we saw evidences of prosperity and contentment; and were surprised to see excellent crops growing, even



*Cove Fort, near Beaver
View from the outside; built for protection in early days*

without irrigation, in sections which a few years ago were considered worthless, incapable of sustaining life, where now the hand of toil is so liberally compensated. These temporal and spiritual blessings were enumerated by President Smith, with this comment:

"If we desire a continuation of the blessings of the Lord, we must do his will and obey the laws on which his blessings are predicated. There is no other way to obtain his blessings."

Space will not permit a detailed narration of the many interesting features and incidents of this remarkable trip, which will live long in the memory of those who participated. The Church leaders were received, on every hand, with sentiments of love and esteem, and with the most generous hospitality. There are in the world potentates and ecclesiastical dignitaries

who ride in costly attire at the head of gorgeous pageants, accepting the homage, if not the worship, of their fellow men, some of whom consider it an honor to kiss the hand of one of such high station. How different in the Church of Christ! What is the attitude of him who is revered and sustained as Prophet, Seer and Revelator, who presides over half a million of his fellows? He is one of the people—not apart from them; and, like the apostles of old, he mingles with them on terms of equality and fellowship. The humblest member may stand up like a man and greet him as his brother. This is but one of many points of excellence which led one of the brethren to remark:

"The Church of Jesus Christ of Latter-day Saints is the most democratic institution in the world."

It has been the writer's privilege, on several occasions, to witness and participate in demonstrations in honor of Presidents of the United States, and other noted personages, and to accompany one Executive on a speaking tour. The official distinction and personal attainments of these great men entitled them to the plaudits of every loyal citizen; and it was gratifying to note the manifestations of patriotic fervor in the ovations they received. These experiences were naturally called to mind by the splendid reception accorded the Church officials throughout the southern counties, and they served to emphasize at least one point of marked contrast. There was no lack of enthusiasm in the ovations President Smith received, but they were not of a noisy character; they were accompanied by a sweet spirit of joy and peace—such a spirit as moves one to tears of gratitude and thanksgiving.

Among the impressive incidents were the reunions that occurred—the renewal of friendships and acquaintances of other days. At Centerfield, Elder Frederick Ludvigsen grasped the hand of President Anthon H. Lund and remarked:

"President Lund, it is just fifty-five years since you and I traveled together to Utah." Apparently this comment was sufficient to flood their minds with recollections of the past; and a most impressive silence followed. Then President Lund responded:

"Can it be so long!"

There were numerous meetings which held a deep significance to those immediately concerned, as well as those who witnessed them; but, on the other hand, humorous incidents were not entirely lacking. It was President Smith's custom to introduce the brethren in the various towns. At Fairview, Brother Lund was called forward, and the President said:

"I want to introduce to you my counselor, President Anthon

H. Lund, one of the best men that ever came from Sanpete. He is just as good as gold and—”

At this point the President was interrupted by an old gentleman in the crowd who said:

“O, we knowed him before you did, President Smith.”

The excellent singing throughout the stakes of Zion was frequently discussed among members of the party. Even the choirs in the smaller settlements made a favorable impression; and the choirs at Nephi, Saint George, and various places in Sevier and Sanpete, would be a credit to more populous communities. At the Parowan stake conference the music was furnished by the choir of the Enoch ward—a ward composed of only twenty-five families.

The discourses of the President and his associates covered



In the court within Cove Fort

a wide range, and were extremely interesting; but the predominant theme, and the burden of their message, may be epitomized as follows: “Keep the commandments of the Lord.” It is the purpose of this article to give only a brief survey of the main topics discussed:

President Smith declared that these valleys of the mountains are capable of sustaining a large population, and advised the people to reclaim the land, develop and conserve the natural resources, and try to induce their children to locate near the place of their birth, instead of establishing homes in remote parts of the country, away from relatives and friends. “It is united effort in the communities that will bring results. There is very little strength in numbers, when there is disunion and a lack of fellowship and sympathy for each other. People who possess the Spirit of God are united. They love each other, and

hence will not pull one against another. The element of strength is their unity, their singleness of heart, their aim to accomplish the same end, the same object being in view—the benefit and salvation of mankind, the amelioration of the condition of mankind, the increase of the intelligence of the people, the increase of educational facilities, and the unity of the interest that should be manifested in the pursuit of learning."

In referring to the need of improvement in certain directions, the President declared that it was unnecessary for him to dwell at length upon those subjects or go into details—"Because when men and women have received the gospel in their lives, all we need to do is to suggest these things, and they will govern themselves accordingly, without being urged to do it." It reminded one of the statement of the Prophet Joseph Smith, seventy-five years ago, that he "taught the people correct principles, and they governed themselves;"—this in response to the question of a visitor who marveled that the Saints were governed so easily.

The following are extracts from various discourses of President Smith:

"If you love the truth, if you have received the gospel in your hearts and love it, your intelligence will be added upon; your understanding of truth will be expanded, larger than in any other way. Truth is the thing, above all other things in the world, that makes men free—free from indolence and carelessness, free from the fearful consequences of neglect, for it will be a fearful consequence, if we neglect our duty before the living God. If you will learn the truth and walk in the light of truth you shall be made free from the errors of men and of crafts; you will be above suspicion and above wrong-doing of every description. God will approve of you and bless you and your inheritances, and make you prosper and flourish like a green bay tree."

"Cultivate the soil in wisdom; learn how to do it right. Instead of raising weeds and obnoxious and useless things upon the soil that you have redeemed from the desert, make it produce something that will be of use to mankind. Then, when you raise it, take care of it; do not waste it."

"One of the most important duties devolving upon the Latter-day Saints is the proper training and rearing of their children in the faith of the gospel. The gospel is the greatest thing in all the world. There is nothing to compare with it. The possessions of this earth are of no consequence when compared with the blessings of the gospel. Naked we came into the world, and naked we will go out of the world, so far as earthly things are

concerned; for we must leave them behind; but the eternal possessions which are ours through obedience to the gospel of Jesus Christ do not perish—the ties that God has created between me and those whom he has given to me, and the divine authority which I enjoy through the Holy Priesthood, these are mine throughout all eternity. No power but sin, the transgression of the laws of God, can take them from me. All these things are mine even after I leave this probation."

"Many people are inconsistent in that they study concerning the needs of the body, and observe strictly the laws of health, yet they disregard the equally urgent needs of the spirit. For the spirit, as well as the body, needs food. Some people are either ignorant or thoughtless concerning the great blessings promised to those who observe the Word of Wisdom."



The party lined for a photo after lunch in Mt. Pleasant

The love of God and neighbor was a theme frequently discussed. The President said we must show our love of God by keeping his commandments; then continued: "Love your neighbor as yourself? How are you to do it? If your neighbor is in danger, protect him to the utmost of your power. If you see your neighbor's property in danger of injury, protect his property as you would your own, as far as it lies in your power. If your neighbor's boy or girl is going astray, go directly to your neighbor, in the spirit of love, and help him to reclaim his child. How are we to love our neighbor as we love ourselves? It is the simplest thing in the world; but too many people are selfish and narrow and not given to that breadth of feeling which reaches out and considers the benefit and welfare of their neighbors; and they narrow themselves down to their own peculiar and particular benefit and blessing and well being, and feel to say:

‘O, let my neighbor take care of himself.’ That is not the spirit that should characterize a Latter-day Saint.”

“If there is one principle of the gospel of Jesus Christ that goes directly to the very foundation of justice and righteousness, it is that great and glorious and godlike principle that every man will have to render an account for that which he does, and every man will be rewarded for his works, whether they be good or evil.”

In one of the President’s discourses he sharply differentiated between Latter-day Saints and members of the Church. He then inquired: “Are you really and truly a Latter-day Saint, or are you only a member of the Church?”

Emphasizing one of the qualifications of a teacher, that of faith, he said: “Any man who will question the divinity of the mission of the Lord Jesus Christ, or who will deny the so-called miracles of the scriptures, is unfit to be a teacher of Latter-day Saint children.”

Man’s utter dependence upon God was the subject of an excellent discourse, in which the President reminded us of the manifold blessings and providences of the Lord, many of which are overlooked because we partake of them as a matter of course, without considering from whence they came—“the air we breathe, the water we drink, the fertile soil from which we derive food, the sunshine which gives life and warmth, and for our very existence.” We are indebted to the Lord for the unnumbered temporal and spiritual blessings we enjoy; “for every good and perfect gift comes from the Father of Light, who is no respecter of persons and in whom there is no variableness, nor shadow of turning. To please him we must not only worship him with thanksgiving and praise but render willing obedience to his commandments. By so doing he is bound to bestow his blessings; for it is upon this principle (obedience to law) that all blessings are predicated.”

“The important consideration is not how long we can live but how well we can learn the lessons of life, and discharge our duties and obligations to God and to each other. One of the main purposes of our existence is that we might conform to the image and likeness of Him who sojourned in the flesh without blemish—immaculate, pure and spotless! Christ came not only to atone for the sins of the world, but to set an example before all men and to establish the standard of God’s perfection, of God’s law, and of obedience to the Father.”

“Family and secret prayers should be observed, not alone to comply with the commandment of the Lord, but because of the wonderful blessings to be gained. The Lord has said we should *inquire* of him.”

"Every man should be willing to be presided over; and he is not fit to preside over others until he can submit sufficiently to the presidency of his brethren."

The President prayed for the spirit of love and companionship to abide in the homes of the Saints; that children might love and respect their parents, the wife be true to her husband and children, and the husband discharging every responsibility devolving upon him; then declared: "If there is any man who ought to merit the curse of Almighty God it is the man who neglects the mother of his child, the wife of his bosom, the one who has made sacrifice of her very life, over and over again, for him and his children. That is, of course, assuming that the wife is a pure and faithful mother and wife." He then counseled the children to lighten the burdens of their parents. "Do



Meeting old friends in Mt. Pleasant. President Lund caught in his usual genial mood

not add to their burdens by neglect, by extravagance or by misconduct. Rather suffer that your right hand be cut off, or your eye plucked out than that you would bring sorrow or anguish to your parents because of your neglect of filial affection to them. So, children, remember your parents. After they have nurtured you through the tender years of your infancy and childhood, after they have fed and clothed and educated you, after having given you a bed to rest upon and done all in their power for your good, don't you neglect them when they become feeble and are bowed down with the weight of their years. Don't you leave them, but settle down near them, and do all in your power to minister to their comfort and well-being."

"Think what it means to hold keys of authority which—if

exercised in wisdom and in righteousness—are bound to be respected by the Father, the Son, and the Holy Ghost! Do you honor this Priesthood? Do you respect the office and honor the key of authority that you possess in the Melchizedek priesthood, which is after the order of the Son of God? Will you, who hold this priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken, with the unbelieving and with the profane? Would you, holding that priesthood, forget your prayers and fail to remember the Giver of all good? Would you—holding that priesthood and possessing the right and authority from God to administer in the name of the Father, and of the Son, and of the Holy Ghost—violate the confidence and the love of God, the hope and desire of the Father of all of us? For, in bestowing that key and blessing upon you, he desires and expects you to magnify your calling. Would you, as an elder in the Church of Jesus Christ, dishonor your wife or your children? Would you desert the mother of your children, the wife of your bosom, the gift of God to you, which is more precious than life itself? For without the woman the man is not perfect in the Lord, no more than the woman is perfect without the man. Will you honor the Sabbath day and keep it holy? Will you observe the law of tithing and all the other requirements of the gospel? Will you carry with you at all times the spirit of prayer and the desire to do good? Will you teach your children the principles of life and salvation, so that when they are eight years old they will *desire* baptism, of their own accord?"

"If you will honor the Holy Priesthood *in yourself first*, you will honor it in those who preside over you and in those who administer in the various callings throughout the Church."

At Cedar City the President referred to conditions surrounding his first visit to that settlement, in 1854, then a boy of fifteen, en route to the Sandwich Islands, as a missionary. Of his feelings he said: "At night we slept on our blankets out of doors. I lay there and looked up at the stars, rather a home-sick youth, realizing for the first time in my life that I was just about to cut loose entirely from all the associations that I loved and honored and revered in all the world; to go out into the world—I knew not where, nor did I know the circumstances in which I would be placed."

Yet his fortitude and courage were such that he could share the responsibility of guarding the lives and property of the small missionary party from the depredations of hostile Indians, during their journey to the coast. The ensuing years have been full of responsibilities and trying experiences; and after his active ministry of more than three score years, in an eloquent address

at Cedar City, he reaffirmed his allegiance to this work and asked the Lord to search his heart and the desires thereof, and then declared: "If there is any man, woman or child in all the world, living or dead, who has ever been injured by Joseph F. Smith, they will have to bring that evidence to me, for I do not know it."

Surely the power of example, in connection with precept, has been exemplified in his life.

Leaving Salt Lake City, in the early afternoon of September 11, the first stop was at Payson where, at 4:30, the President addressed the assembled people of Nebo stake. At Mona a number of Juab stake brethren were waiting to escort the party to Nephi, which point was reached at 5:30. Here a girls' brass-band of twenty-five pieces, under the leadership of Alvin Udall, played appropriate music. After dinner, a meeting was held in



- Presidents Smith, Lund and Grant showered with flowers by hundreds of children in line to greet them

the Stake Tabernacle, which was crowded to its capacity. As the President started for the Tabernacle, he found the street lined with children waiting to greet him on his way, and he paused to shake the hand of each. A profitable meeting was held; the addresses of the brethren and the splendid singing of the choir being well received.

At 8 a. m., September 12, the journey South was resumed. Following a brief stop at Levan, we reached the Sevier River Dam at 9:30, where the Millard stake presidency and a number of people from Scipio and other places were ready to escort the party to Fillmore. Time was taken to inspect the dam which impounds water sufficient to irrigate a hundred thousand acres of land, the water being backed up for eighteen miles. Although

the irrigation season was over, there was one thousand acre feet of water in the reservoir, enough to irrigate seventy-thousand acres of land.

The people of Scipio greeted the company at 10:15. The President spoke briefly, directing his remarks to the children, about two hundred of whom were formed in military order; three little girls presenting a bouquet. "Children, I want you to be good to your mothers," said he. "Of course, your fathers are all right, but I want you to take especially good care of your mothers."

Before reaching Holden an escort of automobiles appeared, and in the town a number of people had assembled, bearing flags and flowers; the occupants of each car receiving a beautiful bouquet.

We were at Fillmore from 11:30 to 2:40, where a well at-



Reception of the party on arrival at Manti

tended meeting was held; after which a splendid luncheon was served by the young ladies of the local high school. A half hour later we reached Kanosh, and after a rest of fifteen minutes, continued on to Cove Fort, a fortification built in 1867, for protection against hostile Indians; and were in Beaver at seven, where an evening meeting was held, at which all the visiting brethren spoke to the large audience that had assembled.

At 8:40, September 13, we left Beaver; arrived at Paragonah at ten, and were received by the town folk and a brass-band; also President Wilford Day and his associates who escorted the party to Parowan where the Stake conference was in session upon our arrival at 10:30. A number of the brethren addressed the Saints during the day.

On the 14th the party was divided, some of the brethren

and sisters remaining for the final sessions of the Parowan conference; others going to Cedar City, where the President delivered an interesting discourse, relating incidents connected with his first visit to Cedar, as a boy of fifteen.

The next stop was at Leeds where the town folk had prepared baskets of the most delicious fruits. This was the first treat to Dixie fruit, and it was thoroughly enjoyed by the visitors.

The two companies were reunited at Saint George early in the evening, in time to participate in the annual Fruit Festival. After a musical program and brief addresses by President Smith and Bishop Nibley, the assembled hundreds were directed to the basement of the building and given free access to the choice fruits which constituted their annual exhibit. On September 15 and 16, the regular conference of the Saint George stake was held. The meetings were well attended, and the inspiring discourses of the visiting brethren, and others, as well as the splendid music of the choir and numerous soloists, all combined to make it a very successful conference. On Sunday, the 16th, President Grant and Sister Beesley addressed the people of Hurricane ward; reuniting with the main party for the return trip North, on Monday.

At 7:15 a. m., September 17, the homeward journey began. A brief stop was made at Hamilton's Fort, where a glass tumbler was exhibited, which was used by the Prophet Joseph Smith when giving his last toast, said to have been a toast to the mobocrats. At the conclusion of which he dashed or dropped the tumbler to the floor. It was broken, but preserved by one who was present.

Eleven o'clock found the party at Cedar City, and an hour later a visit to the public school, where about seven hundred children had assembled. There was a presentation of flowers, and addresses by the President and others, after which the party continued on their way to Parowan, Paragonah, through Little Creek Canyon, and through the Upper and Lower Bear Valleys, reaching Panguitch at 6 p. m., where they were greeted by the town people and a shower of flowers from the children. A well attended meeting followed at 8 o'clock.

Traveling from Panguitch, at 9:30, on the morning of the 18th, we reached Circleville at 10:30, where an audience had assembled. After brief addresses by the brethren, and luncheon, the party left at 2 o'clock, for Monroe, by way of Junction and Marysville, reaching Monroe at 4:25. Hundreds of children and adults lined both sides of the street, waving flags and singing "America" as the cars passed. After a meeting in the new ward chapel, and partaking of refreshments, at 5:30, we continued

northward. From 5:45 to 6 o'clock the visitors were entertained at Elsinore, where the town folk, with a brass band, had assembled. President Smith spoke briefly at Elsinore and also at Central, at 6:05, where the children from Inverury and Anna-bella, and a number of adults had met.

Twenty minutes later the company reached Richfield, after passing a number of children who had ridden out beyond the city limits on bicycles, some of whom were carrying flowers, but were unobserved until after the first cars had rushed by. Upon entering the city the main street was lined on both sides with hundreds of children who threw flowers into the cars as they passed. After a brief reception the President and others of the party shook hands with the children and many adults as they marched by his car. In the evening a splendid meeting was held; but, unfortunately, only about half the people who had assembled were able to gain admittance.

September 19, at 8:55, the company left for Manti; but stops were made at Venice, at 9:15, and at Sigurd at 9:30. Children and adults from these towns, as well as Vermilion, received the party with flags and flowers. After brief visits and handshaking the party continued on to Aurora, arriving at 10 o'clock. The President and others shook hands with those assembled, and after a presentation of flowers, the President stopped to administer to the sick; and the journey was continued at 10:20. After a ten-minute ride we arrived at Salina, where a meeting was held, and later an excellent luncheon served, during which music was furnished by the Petersen orchestra, and the President delivered a brief address. His remarks were mainly directed to six local recruits who had joined the United States Army.

Leaving Salina at 2:25, a ten-minute spin took the party to Redmond where several hundred children and a number of adults had assembled. Following a presentation of flowers, and handshaking, the journey was resumed; and as the cars passed by, a young ladies' chorus sang "God be with you till we meet again."

A brief stop was made at Centerfield, at 3:30, to greet the town folk and view a splendid exhibit of grain, fruits and vegetables raised by the local Boys' and Girls' Clubs. An impressive feature of this visit was the presentation of flowers, to each member of the party, by a number of little girls clothed in white.

We were in Gunnison at 3:45, and in Stirling at 4:15, and after greeting the people in these places, including the Presidency of the South Sanpete stake, who met the party at Stirling, we continued on to Manti, arriving at 4:30. In preparation for the County Fair and in honor of the President's party the streets had been decorated with flags and bunting, and a large "Wel-

come" banner across the main street, where a procession was formed, a brass band in the lead, with hundreds of children marching on each side of the automobile party, from the city limits to the main business center, where the procession halted, and the assembled host sang, "We thank thee, O God, for a Prophet," the band playing the accompaniment. After which each member of the party received a bouquet of flowers. A splendid meeting was held in the evening, with a large audience in attendance.

We left Manti at 8:40, September 20, arrived at Ephraim at 9:10, an escort of automobiles and a girls' brass band having met the party at the city limits, forming an escort to the business section, where the President and others spoke briefly to the children and adults who had assembled, many of whom crowded about the cars to greet Presidents Smith and Lund and others of the party. After a brief but spirited reception in Ephraim, a twenty-five minute ride found the party in Chester, where the children had formed in lines across the street, as if to impede the progress of the party. The Sunday School children of Chester and Cedar Cliff recited a sentiment of love and respect for the President, followed by presentation of flowers, the party leaving at 10:17. Spring City was reached at 10:35, where a brief reception was held, consisting of singing, handshaking and gifts of flowers. At 10:42 the party moved on toward Mount Pleasant, arriving at 10:50. Hundreds of children and adults greeted the visitors. As the guests marched to the place of meeting their pathway was literally strewn with flowers. Following a well attended and very profitable meeting, the President, accompanied by a number of the brethren, visited and dedicated the new Seminary.

We left Mount Pleasant at 2:45, and arrived in Fairview at 3:08. After singing, "We thank thee O God for a Prophet," the assembled people, including a surprising number of children, crowded about the cars to greet the President and his associates. President Smith spoke briefly, commending the children and inquiring, "Where in the world do you all come from?" and venturing the assertion that they have some of the best fathers and mothers in the world. Referring to the C. R. Savage picture "Utah's Best Crop" the President declared: "I see before me in reality almost a duplicate of that wonderful photograph."

Twelve minutes later the party halted at Milburn, where a little girl recited a sentiment of respect and love, and presented a bouquet of flowers; the boys brought large branches of choke-cherries, bearing the inscription, "To the President of our Church. From the Boys." There were no stops north of Milburn, and we arrived in Salt Lake City early in the evening.

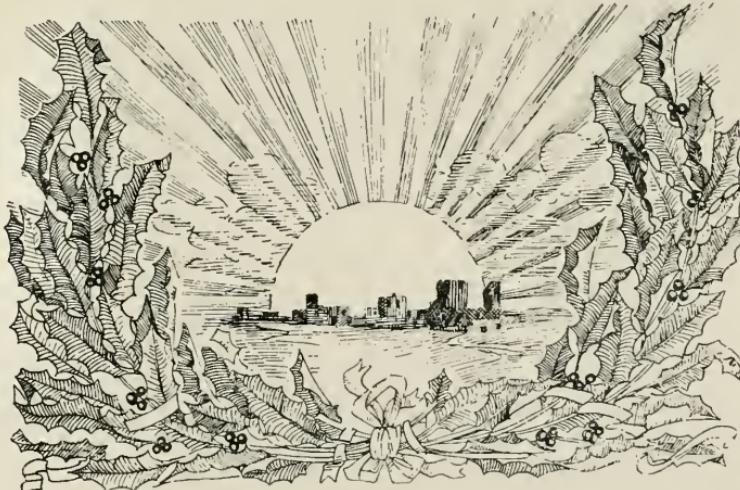


Lo, once again has come His day of Birth,
The Gentle One, whom Prince of Peace we name;
And yet red war is master of the earth,
The sword and torch advance in blood and flame.
Far now the time when Christ hung on the Cross,
When down his cheek the tears of sorrow ran,
And yet the tides of battle rage and toss.
The fear of man is still his brother man.
Lo, on this day, as on that day long past,
Is greed of power, ambition's lust and pride,



And love and mercy were to darkness cast,
As grappled men in stubborn hate have died:
Great Teacher, in thy word the soul can tell
The peace to follow this grim reign of hell!

Alfred Lamourne.



Remember the Sabbath Day

A Law Unto Man from the Beginning

By Dr. James E. Talmage, of the Council of the Twelve

The Church of Jesus Christ of Latter-day Saints accepts Sunday as the Christian Sabbath and proclaims the sanctity of the day. We admit without argument that under the Mosaic Law the seventh day of the week, Saturday, was designated and observed as the holy day, and that the change from Saturday to Sunday was a feature of the apostolic administration following the personal ministry of Jesus Christ. Greater to us than the question of this day or that in the week, is the actuality of the weekly Sabbath, to be observed as a day of special and particular devotion to the service of the Lord.

The Sabbath was prefigured if not definitely specified in the record of the creation, wherein we read, following the account of the six days or periods of creative effort: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3).

In the early stages of the Exodus the Israelites were commanded to lay in a double portion of manna on the sixth day, for the seventh was consecrated as a day of holy rest; and this was signalized by the Lord's withholding manna on the Sabbath day (See Exo. 16:23-30). There is no proof that Sabbath observance by Israel at this early date was an innovation; and it may be reasonably regarded as a recognition of an established order by re-enactment in the new dispensation. Later, when the Decalog was codified and promulgated on Sinai, the Sabbath law was made particularly explicit, and the Lord's rest was cited as its foundation:

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exo. 20:8-11).

The keeping of the Sabbath as a day of surcease from toil and of particular devotion came to be a national characteristic of the Israelites, whereby they were distinguished from pagan nations; and rightly so, for the observance of the holy day was specified as a distinctive sign of the covenant between Jehovah and his people (See Exo. 31:13).

In the course of Israelitish history successive prophets admonished and rebuked the people for neglect or profanation of the Sabbath. Nehemiah ascribed the affliction of the nation to the forfeiture of divine protection through Sabbath violation (see Neh. 13:15-22); and by the mouth of Ezekiel the Lord reaffirmed the significance of the Sabbath as a mark of his covenant with Israel, and sternly upbraided those who observed not the day (See Ezek. 20:12-24). To the detached branch of Israel, which, as the Book of Mormon avers, was transplanted to American soil, Sabbath observance was no less an imperative requirement (See Jarom 1:5; Mosiah 13:16-19; 18:23).

Long before the birth of Christ the original purpose of the Sabbath and the spirit of its service had come to be largely lost sight of among the Jews; and rabbinical rules introduced numerous technicalities, which made of the day one of almost unbearable discomfort and severity. This condition was strongly denounced by our Lord in reply to the many criticisms heaped upon him because of the healings and other good works wrought by him on the Sabbath. "*The sabbath was made for man, and not man for the sabbath*" said he, and then continued with the profound affirmation: "*The Son of man is Lord also of the sabbath*" (Mark 2:27, 28).

Christ came not to destroy the Law of Moses but to fulfil it; and through him the law was superseded by the gospel. The Savior rose from the tomb on the first day of the week; and that particular Sunday, as also the next, was rendered forever memorable by the bodily visitation of the resurrected Lord to the assembled apostles and others. To the believers in the crucified and risen Savior Sunday became *the Lord's Day* (Rev. 1:10), and in time took the place of Saturday as the weekly Sabbath in the Christian churches.

The Church of Jesus Christ teaches that Sunday is the acceptable day for Sabbath observance, on the authority of direct revelation specifying the *Lord's day* as such. In this, a new dispensation, and verily the last—the Dispensation of the Fulness of Times—the law of the Sabbath has been reaffirmed unto the Church. It is to be noted that the revelation, part of which follows, was given to the Church on a *Sunday* (August 7, 1831).

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up

thy sacraments upon my holy day. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times. But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full" (Doctrine and Covenants 59:9-13).

We believe that a weekly day of rest is no less truly a necessity for the physical well-being of man than for his spiritual growth; but, primarily and essentially, we regard the Sabbath as divinely established, and its observance a commandment of him who was and is and ever shall be, *Lord of the Sabbath*.

The Needs of Yesterday

Unbowed of years nor yet of pungent sorrow,
 Unsmirched of doubt that probes its avid way,
 I yet have need of grace and a tomorrow
 To right the many needs of yesterday.

The many hours I have not lived to filling,
 The wasted days of empty little wiles,
 The crying tasks that have not found me willing—
 The span of cloud that needed but my smiles.

The fleeting beats of chance so easily squandered,
 The thousand little precious waits of time—
 And all the ways of quest I have not wandered
 Where timid ones might cling to hands of mine.

Ah, me! the little zest and care expended,
 The meager, little, momentary zeal—
 To others' wrongs that might have been amended,
 And rasping little hurts that I could heal.

O Thou who knowest every throb of sorrow,
 Bear still with me, for I would know the way,
 That somewhere in the might of Thy tomorrow,
 I may amend the needs of yesterday!

Doc. Keaver's Christmas Gift

By Joseph Hickman

Just the week before Christmas, 189—, I was sent to look after a small bunch of stock that were wintering on the Diablo river somewhere above the point at which it empties its muddy waters into the Colorado. Wonderful winter range is that for small numbers of cattle,—not more than once in ten years does snow fall thereabouts for a radius of twenty-five miles. The country is not large which has this kind of climate. Going up the river fifty miles one finds himself at the county seat with an altitude of seven thousand feet above the sea. Then, too, the range is in small patches, up this wash, down that box canyon, and along the river valley which is never more than a mile in width. All along its course, towering mesas border the river valley, now a mile apart, now closing in on the stream, giving just room enough for it to squeeze between them.

I had arrived at the little settlement of Hotville, tired, yet full of satisfaction, for I had found the cattle doing nicely. Also, this was December 24, and I was astride my best saddler, which I knew was capable of carrying me that fifty miles to the county seat before nightfall, in spite of the fact that it was now high noon and the last twenty miles of the journey would be through deep snow. There I would find not only a jolly Christmas crowd but also a good roast of beef, turkey or other meat for which I was half starved.

Not often had these Hotvillites a supply of fresh meat. Content seemed they to live upon the products of their corn patches, cane fields, bee hives, and orchards. A little salt pork would find its way into the settlement, from time to time, but for this they cared little. The responsibility for this condition rests, however, not upon the people, but upon the locality. So rarely did ice form upon the swift running waters of the Diablo that not once in ten years did they have sufficient on hand to keep a supply of meat. Two generations of Hotvillites had already lived and died upon this meatless fare, this third generation did not seem to mind it,—but I did.

Nevertheless, as I rode into the village that day, I felt that I must have some little refreshment before going farther, even though it were but "salt-risin'" bread and molasses. A little hay and rest would put ginger into "Old Kid," as well. Brother

Jones hailed me from his little log stable and, when the horse had been properly cared for, we two started toward the house.

"A sorrowful Christmas is this, my boy, for us here in Hotville," spoke the good man. "Brother George's oldest son buried yesterday and James not expected to live beyond the setting of the sun, while ten others of our strongest and best young folks lie sick in their beds."

"What! You don't say?" was all I could answer.

"Yes," he continued, "seems to be the will of the Lord that we should be brought to bear this hard test of our faith as was Job of old. Our most faithful brethren have made this a matter of prayer and the word of the Lord seems to come to them, saying, 'Send to Doc. Keaver, he will know how to avoid the evil.' But there is not a young fellow in the town strong enough to go on such a journey. All week, them that ain't sick are just weak, pale, staggering. Any minute they may tumble down in a faint and then we carry them to bed and they are sick."

Twenty minutes later I was again astride "Kid." Having seen several of the sick and heard of their peculiar ailment from various persons, I felt fully capable of describing the trouble to Old Doc. Keaver when I should arrive at his house several hours later. Could I have forgotten the sick for an instant I might have felt real pleasure in my mission. Fifty miles, I was, from the object of my journey but astride a good saddler that could strike a smart gallop for the first twenty-five miles. That would bring me to a friend's ranch where I would get a fresh mount which would carry me ten miles further and exchange for another that would bring me to my journey's end. The first twenty miles would be through box canyons and over rough trails, but I knew "Kid" to be sure of foot, and my young blood would enjoy the excitement,—except for those sick ones left behind.

Thus I was off, and before I had a chance to become tired, I found myself knocking at the door of the fat little doctor. I can see him now as I write,—with his cane he pushes the muffler away from my face and as he recognizes me, "Mein dear boy, what is it? Come in, you are froze." He turns and, wheezing and coughing, waddles back toward the huge, open fireplace and insists upon my taking his big, warm chair. Then, while I tell him the purpose of my mission, he waddles back and forth from the only other room of the house, bringing hot coffee and a huge chunk of Christmas-cake. While I eat, I continue describing the condition of the sick and the symptoms of the disease. All the while he fills small bottles with variously colored liquids. I had been at his house on different errands before and it always seemed to me that he filled the same bottles with the same medicine no

matter what the case at hand might be. As I finished my description and the Christmas-cake the old man stopped. "I see," he said, "mein boy, they have no meat, see?"

I told him that I could not only see it but that I could feel it as well. "But if that is all they need," I added, "I shall hurry back and see that they have all they can eat if it takes every critter on the river."

"Mein boy, you do not understand," he trembled as he ceased, as if at a loss to know how to make me understand. He was not a striking personality, this good old man. Eighty-three he said he was; short, standing just about to the spot where I fasten my neck-tie; entirely bald, except for a small fringe that he let grow long over his coat collar. This was snow white as was his beard also long. And as I sat there and looked up at him, I could not but wonder how long he would be there to help us. Surely he was not long for this world. How much we should appreciate him, and how sorry we would be when he had gone that we had not paid him the bills we owed him and the money he needed so badly!

"Boy, you do not understand," he repeated as soon as he could get breath enough to continue. "If you gave them beef, the whole town would die, quick, see!" He snapped his fingers for emphasis, and went on, "They would not know how to cook it. No one around here knows how to cook. Boy, when I was with the Confederate army hospital corps, I saw men killed off day after day with these devilish poor cooks. Then when we would get a good cook, all would begin to get better. No; nothing can save these people except meat properly cooked, unless, let me see,—yes, yes, unless we can get some fish. Any one can fry fish and make it fit to eat, but it takes an expert to cook beef. Are there no fish in the river down there?" He read my answer and continued, "Of course there are none." I knew that; nothing can live in that water after it goes through the narrows and takes up that reddish mud. He ceased talking and gazed blankly around the room then turned suddenly upon me.

"Go, boy," he commanded, "go get a team and buggy ready, I will go back to Hotville with you. Those people must be saved. Nothing will do it but properly cooked meat; I must be there to see that it is done."

I was a mere boy at the time, and his suggestion completely bewildered me. Yet he commanded with such force that I could not resist.

"Go!" he repeated.

I arose and walked from the room, bumping my head upon the low door frame as I did so. This bump and the cold zero

weather outside brought back my senses. The idea of this eighty-year old man going out into this weather and jolting for seven or eight hours over one of the roughest roads in the country was impossible. And here, inside his simple hut, I had just been cautioning myself that we should take great care of this old man for he belonged to us all. I dared not go back to argue with him, he had already vanquished me. Across the road dwelt good Mrs. Frank, she who had brought him the Christmas-cake, she who did him untold favors, she who had most influence over him. To her I confided my fears and begged that she influence him against his rash resolve. She went to the cabin alone.

I am sure I shall never again undergo the anxiety of those minutes of waiting there in Frank's house while his wife across the road argued and pleaded with the old doctor. Hope and pray I did, but it was with that blind hope and prayer one might be expected to utter in case he should be hoping and praying to be always ten or fifteen years of age. It was with the feeling that my hopes and prayers were for the impossible, and that some dreadful, some great, milestone of my own life was about to be passed.

In about ten minutes Mrs. Frank returned. "It is no use," she said. "He is determined to go, you would better make him as comfortable as possible. If he does not go he will die here, if he goes, there is a chance he may withstand the hardships and still live."

"Not one chance in a hundred," I broke in. "It was raining when I came up through the gorge and the chances are a thousand to one that it will be flooded when I go back. Personally, I have no desire to drive a rig through there with a flood on at any time, not to say anything about having an old man along and it dark besides and the river full of floating ice." Mrs. Frank shook her head. "It is the one chance to save the old man's life," she said. Though reason told me differently, I knew that she spoke the truth.

"Well, get the old doctor ready," I said, and went around the house to the stable for the team. When I drove around to the doctor's I found him there waiting for me, wrapped quite snugly, but not so much as one would have expected him to be. He climbed into the rig, without any assistance, as I afterward recalled, and took his place silently beside me, and about an hour later, when we had reached the lower country and the road was becoming slushy, he spoke.

"Boy, how long will it take you to get a calf ready for the pot?"

"Well," I replied, "if we make it through the narrows before

the flood, we should be able to reach Hotville by daybreak and by ten o'clock you shall have the fatted calf."

He pulled the quilts over his face and we jolted on again in silence. We were nearing the badlands and fast descending into the warm belt of which I have already spoken. Soon we came to the river, and to my joy I beheld it was but slightly swollen. The rain, it seemed, had been to the north in the region of the South Desert and though there was every evidence of a flood coming from that direction, it could not hinder us before we came to the final crossing before reaching the settlement. The horses plunged into the chilly water, we crossed and recrossed the stream, we entered the gorge, we passed through the narrows and at last emerged from the canyon. A steady rain had poured down upon us for the past two hours and I could feel a chilly stream trickle down the middle of my back.

Five miles on we came to Notown and there changed our horses for the last time. As I brought out dry, warm blankets and wrapped them about the old man, I noticed that he was shaking. He was chilled, and I tried to induce him to stay here and rest until he had recovered. But I might as well have argued with the wind. "There is no time to lose," he answered. "See, it is daybreak and we are sixteen miles from the town; drive on."

We jolted on and on. The sun rose dreamily behind a thin mist of clouds. The wind was bitter for that region. I could feel the old man shake through the thick covering of blankets. I threw more over him. He threw them all off, saying that I was smothering him. Then he would reach out for them and again shake terribly. I whipped up the team in one last hope that we might reach the crossing before the flood, otherwise we might have to wait on this side of the stream for it to subside.

As we came over the crest of the hill that gives one the first view of the village, I saw with great joy that the flood had passed, and to give hope to the doctor I announced our proximity to the place. He uncovered his head and looked about, "Thank God," he said, "I may yet be in time; but, what are all those people doing there along the river!" He pointed with his finger and looking I beheld that of which he spoke. Chagrined was I that his dim eyes should see the unusual sight before my own. All along the river, for fully half a mile, the men, women and little children of Hotville rushed here and there, striking, stooping, picking; then rushed again, struck, stooped and picked. My first glance told me what it was all about. I had seen the sight before and felt ashamed to think I had not thought of the possibility of this before.

"Fish!" I answered simply.

He looked bewildered and questioningly at me. "You see," I

explained, "when there are floods on the North Mountain, which there are not for long periods of time, the mad waters wash the trout from the mountain streams and carry them down into the river. As the flood lowers, the fish try to go back up stream, keeping along the shallow water at the edge where they may get some air. Then the natives rush out as they are here and pick them up."

He listened until I had finished, then a ghostly stare came into his eyes. He looked straight at me, as I do not care to be looked at again. "Flood!" he said, "Flood! No, my boy, the flood did not bring them these fish, it was my prayer. I am not needed now; any one can cook fish. *Thank God for this!*"

He crawled back under the blankets. I goaded the brutes on. We crossed the stream. At the first house I stopped. Brother Jones and I drew back the quilts. No need for explanation. The Doctor was quite still.

An hour later we three, Brother Jones, the corpse, and I, were alone in the room. "What I could not understand," I remarked, "was his saying that the fish had come in answer to his prayer. I am sure he uttered not a word of prayer on the whole trip."

"But, son," cautioned this good man, "do you not remember the words of the hymn? '*Prayer is the soul's sincere desire, uttered or unexpressed.*'"

"Yes, I remembered, and I have never forgotten."

Bicknell, Utah

Night's Goddess

A presence of holy and gentle delight
Awakened my dreams in the hush of the night,
The moon in its vigil, so mellow, so bright,
Shed over my couch its soft glory.

So pale through the curtain, so white on the wall,
The tremulous cheer of its beauty did fall;
So tranquil, so soothing, its charm above all
Breathed low as a soft whispered story.

And I said to the Night, 'Tis the gladness of Peace"
That bringeth the troubled, the weary, release—
That bringeth the hopeful Hope's deeper increase,
So touching, so tender thy glory.

The lissom breeze wafted a balmy perfume
Afloat in the shadowy, shimmery room,
Afloat in the mellow and tremulous bloom
That shed o'er my couch its soft glory!

Minnie Iverson Hodapp.

The Makers of Science

By Dr. F. S. Harris, Director Utah Agricultural Experiment Station

III—Newton

In science, as in other branches of learning, advancement was long retarded by the ignorance and superstition that reigned supreme during the dark ages. Every manifestation of nature was associated with magic; every discovery was attributed to witchcraft rather than to intelligent research. Those who advanced ideas in any way conflicting with the dogmas of the time were persecuted and often burned at the stake for heresy.

With the discovery of the new world and a breaking of the chains of priestcraft that had bound all advancement for centuries, a revival of learning was ushered in. This manifested itself in literature, art, and science. While the present-day freedom in thought was unknown during the renaissance, there was a great advance over the days when the inquisition silenced all who ventured ever so little from the narrow path of strict orthodoxy. A century of greater freedom had enabled students of nature to discover many facts regarding the universe and had so changed the attitude of the masses toward science that a new discovery was not considered necessarily evil.

It was about this time, on Christmas day, 1642, that a sickly infant was born to widow Newton in the hamlet of Woolsthorpe, Lincoln county, England. Contrary to the expectation of all, the child lived and became robust. He was named Isaac after his father, who died at the age of thirty-six several months before young Isaac was born. The child's parents were humble people who tilled land that had been in the family for several hundred years. Little is known of them except that they were honest and industrious country folk.

The mother married again while Isaac was still a lad and he lived with his grandmother, Mrs. Ayscough, on the family farm. Here he seems to have spent more time making kites and waterwheels than tending crops. Later he attended the village school, and with the aid of his uncle prepared for college. He matriculated at Cambridge, July 8, 1661. Due to his great aptitude for mathematics and natural philosophy, he was elected to a scholarship, April 28, 1664. Before his graduation in January, 1665, he had begun his study of gravitation and had de-

veloped several mathematical principles that helped in his study of the movement of heavenly bodies.

Prior to this time a great deal of mystery had enveloped everything pertaining to the stars. The ancient peoples had various ideas regarding the movement of heavenly lights. The sun was supposed to represent the daily journey of one of the gods across the heavens in his fiery chariot and the earth was thought to be the center of the solar system. Anyone who doubted this explanation of things was at once set down as a heretic and was subjected to persecution.

Just a century before the birth of Newton, Copernicus, a Polish monk, after thirty-six years of study, substituted the idea that the sun, and not the earth, was the center of the solar system. This gave a basis for more intelligent investigations of the movement of heavenly bodies, but this study was attended by a great deal of persecution. For teaching the plurality of worlds and other heterodox doctrine, and for refusing to recant, Bruno, after six years of imprisonment in Rome, was burned at the stake in 1600. A natural death in the dungeons of the Inquisition saved Antonio de Dominis, the explainer of the rainbow, from the same fate; but his body and books were publicly burned in Rome in 1624.

Galileo, through his invention of the telescope was able more definitely to substantiate the Copernican theory, but he was constantly subjected to the persecutions of the Inquisition and was forced to deny his findings. About this time Galileo discovered the laws of motion which Newton later stated. The laws are:

Law 1. If no force acts on a body in motion, it continues to move uniformly in a straight line.

Law 2. If force acts on a body, it produces a change in motion proportional to the force and in the same direction.

Law 3. When one body exerts force on another, that other reacts with equal force upon the one.

Before these laws were discovered it was thought that an external force was necessary to keep the planets moving; but now that an explanation of their motion was given, the puzzling question was what held them in their orbits. Why, for example, did the moon move around the earth instead of flying off through space in a straight line? It was not the movement of the planets that now gave trouble, but the fact that they traveled in a curved path. Kepler had established the laws of planetary orbits but Newton worked out the explanation of these laws.

Through his discovery of differential calculus Newton was able to calculate the paths taken by heavenly bodies of a given size in their orbits around other bodies. He proved that the

attraction of the sun on planets varied inversely as the square of the distance. He tried to explain the movement of the moon in its orbit through the law of falling bodies which was known. He made his calculation and compared it with the observed orbit, but the results did not agree. The discrepancy resulted from the fact that he had used sixty in place of sixty-nine miles as a degree on the earth's surface. Not until sixteen years after the true value of a degree had been determined did he learn that his method of calculation was correct.

Although he began his study of gravitation as early as 1665 when he was but twenty-three years old, it was not till 1685 that he completely elaborated the universal law of gravitation. The first book of the *Principia* was presented to the Royal Society, April 28, 1686. It is often said that the greatest feat accomplished by human mind is that of Newton in arriving at the explanation of the solar system from the falling of an apple. From this it might be implied that all of this came as one brilliant flash of imagination. As a matter of fact, Newton had been wrestling with the problem for years and had kept his great intellect constantly at work on it. He had even to develop mathematics further than it had previously been developed in order to make adequate proofs.

Unlike many of the early workers in science he received recognition during his lifetime for the services he rendered. At the age of twenty-seven he was elected Lucasian professor at Cambridge, and at thirty he was made a Fellow of the Royal Society of which he was president during the last twenty-four years of his life. In 1689 he sat in Parliament for the University of Cambridge, and in 1699 he was given charge of the government mint where he worked many reforms in coinage. In 1705 he was knighted by Queen Anne. He numbered among his associates many prominent men of whom John Locke and Halley are notable examples. He died at the ripe age of 85 and was buried in Westminster Abbey.

To some, his genius seemed almost divine. "Does Mr. Newton eat, drink, sleep, like other men?" asked the Marquis de Hospital, a noted French mathematician; "I picture him to myself as a celestial genius, entirely removed from the restrictions of ordinary matter." After his work it seemed to many that nothing remained to be discovered. This idea was expressed by Pope in the following lines:

"Nature and nature's laws lay hid in night,
God said, Let Newton be, and all was light."

This feeling was only natural after the comprehensive system of ordered knowledge of the universe that had been devel-

oped by Newton from the dim gropings of Kepler, the elementary truths of Galileo, and the fascinating but wild speculations of Descartes. Newton's own attitude was expressed when as an old man full of honor and renown, venerated, and almost worshiped by his associates, he voiced the following words:

"I know not what the world will think of my labors, but to myself it seems that I have been but as a child playing on the seashore; now finding some pebble rather more polished and now some shell rather more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me."

He had sufficient vision to see that the great things of God—the numberless harmonious laws of the universe—will ever remain to man a subject of study and a source of wonderment. His modest expression is almost an echo of the words of Job: "Lo, these are parts of his ways, but how little a portion is heard of him; the thunder of his power, who can understand?"

Logan, Utah



A DIP IN THE GREAT SALT LAKE

Mr. Olef Miller, Scout Master, and Tooele M. I. A. Scouts, sporting in the waters of the briny sea. No more pleasant nor invigorating exercise can be listed on the curriculum of innocent recreation.

Only a Woman to Deal With

By Mrs. L. N. A. Geise

Ohio is my native state. When I was two years old my parents moved to Wisconsin. We made the trip overland with a good camping outfit, and often have I heard my parents relate the pleasures, as well as the trials of the journey, of the memory of which they seemed never to tire.

For many years we lived in the city of E——— seventy-five miles from the state capital. E——— was a populous, and prosperous city, the principal industry the lumber trade. At that time there were thirteen large saw mills in operation running day and night. They were lighted by electricity and were operated almost entirely by women and girls, who packed the shingles. Many of them were very expert and earned good wages, and the work was not so very hard, for boys were employed to lift and carry the bundles of shingles, as they were too heavy for the girls to lift.

It was not uncommon to see a maimed hand among the workers, for the speed with which they worked did not allow for much safety.

I was then a teacher in the high school, and although I received fair wages, many of the shingle packers earned almost twice as much as I did, and I was greatly tempted to change my vocation, and would have done so but for the fear that I might meet with an accident and perhaps lose one of my hands.

The winters were so extremely cold in Wisconsin that we decided to go south. I had had a long sick spell, and my physician said that medicine could do me no good, but if we would go where the winters were mild no doubt I would regain my former health which was perfect before my breakdown.

We came to Arkansas in '93. We made the trip from Wabasha, Minnesota, to St. Louis by steamboat. The weather favored us, and we enjoyed the time immensely for we never before had been on the water.

There were about two hundred passengers and many of them were very companionable. It is a fact that no occupation or pastime will so easily and quickly promote acquaintance, and friendship, as a trip by water if for only a few hours. We were five days and nights on the *Mary Murray*. She was a palace steamer, equipped with every convenience and luxury, and for myself, I wished the journey had lasted a month.

There was a band on the boat and every evening dancing was indulged in, in which almost the entire population of the little floating city took part.

We reached St. Louis at ten p. m. and stayed on the boat all night. The next day we spent sight seeing. We reached R—— the next morning.

We bought ninety acres of fruit land on the Ozark mountain ridge three miles from the county seat of B—— county.

We found the summer months delightful, not nearly so hot as Wisconsin in summer. The weather continued mild as September until the first of February. Doors and windows were open all day and fire for cooking was all that was needed. Vegetation was fresh and green, stock in the pastures and grazing were good. For Christmas dinner we had three kinds of vegetables from our garden.

Just at this time I received a letter from my cousin at E—— our former home in Wisconsin, saying a dreadful blizzard had been raging there for four days, the mercury stood at 45° below zero, and the snow was three feet on the level, and in some places the drifts were over the telegraph wires, and all travel passing their place was going over their threshing machine which was from under shelter when the storm came.

With us the summer had been very wet. The precipitation had been greater than for several years. The fruit conditions were pronounced most promising for the coming year, to which we looked forward with great expectation. The finest apples and peaches are grown on these mountain ridges, and compete with the best in the world.

We at first rented a small place which also was for sale, but we thought it would be wise to wait a year before buying and see if we were satisfied to remain here, for some objection might arise which we had not as yet thought of.

The place was somewhat dilapidated, as renters had let it run down, so we proceeded to clean and fix it up considerably.

We found the place alive with fleas which were the worst pests we had ever had to contend with. An opening in the foundation under the house had been left to accommodate a mother hog and six fat pigs. We bought and moved them to the pasture, and scattered lime plentifully around and soon were rid of the fleas.

We repaired the fence, and white-washed it, and hung a new gate. I planted lots of flowers and vines, which as they grew transformed the looks of the place.

My husband bought a gentle horse, a buggy, one-horse wagon, a plow, some hoes, rakes, and other implements necessary for gardening. I invested in three dozen Plymouth Rock hens from a near neighbor woman for I wanted to try to raise a

great many chickens. This same woman had a fresh Jersey cow she wanted to sell, and we bought her, but when my husband wrote a check for the amount she refused to take it because we were strangers.

We now had a very good start toward farming.

The place consisted of fifty acres—with forty acres adjoining which could be bought, and was desirable, for it had a good deal of fruit, and timber, on it, also running water.

Before the year was up we decided to buy the place. It was a forced sale, and could be bought for less than its value.

Soon after our coming, one of my uncles came and bought three hundred acres twenty miles from us, just across the Missouri line. He brought a good deal of fine stock from his farm in Iowa.

I had remarked in his hearing that I wanted a piano. He said he would give me a start with some stock of my own, and I soon could have the money to buy an instrument. He said I could have my choice of a sheep or a hog. I chose a sheep. He gave me a fine merino ewe.

One morning I went to the shed to feed her and found two baby lambs, the cutest creatures. I could take them up in my arms and fondle them, and soon they were great pets.

One day I went to the lot with some feed in a pan to feed my little chickens. Betty and the lambs came running to meet me, but I had no feed for them, whereat, Betty took offense, backed off a few feet, and ran at me knocking me down before I quite knew what was happening. I was both surprised and angry. I got up, brushed the dirt off my dress and picked up the pan when Betty repeated her performance and knocked me down again. This time I sat still, and she walked off a little way and commenced to graze, but I could see she was watching me.

My husband was some distance from the house working in the timber, but it was time for him to come so I sat still and waited for him.

The next time I went into the lot where Betty was I took a stick, and she made no attempt to attack me.

One morning in May, as I was hanging my washing on the line, I saw a man coming in at the gate. He took off his old hat and asked if I would give him some breakfast. We never refused to feed a hungry person, and I said "Yes, sit on the porch until I get it ready." I always gave any one the best I had on hand, and I soon had a good meal ready for him, and told him to come to the table.

He was the worst looking customer I ever had fed, and although I was not exactly afraid of him, I felt much relieved when he was gone. I was not a bit of a coward. I had had

several little experiences and always had come out ahead. I scarcely thought of him again all day, but after this occurred, it seemed strange to me that I never thought to connect the tramp with the fact that we had a thousand dollars in the house with which we intended making a payment on our home in a few days. But how could that man know anything about the money? For no one else knew!

My husband had left that morning to go about twenty miles for a load of feed and could not get home until late, and possibly not till morning. Otis told me to get all the work done up early and then go to our nearest neighbor's for the night.

It was quite light when I went to the barn to begin. As soon as I opened the door to hang up my milk pail, I smelled tobacco smoke and I knew some one was in the barn. I looked around and seeing no one I opened the door to a small tool room, and beheld the tramp I had fed that morning.

To my surprised question, "What on earth are you here for?" he replied: "I am here to get that thousand dollars you happen to have in the house. I did not intend to show myself until dark, but perhaps it is as well, we will go to the house at once, and you will get the money for me, and I will be gone."

"How do you know that we have any money?" I asked more to gain time to think than anything else.

"Last night I happened to put up for the night here in your barn, and heard you talking about the money, and learned that your husband intended to go for feed and would not return until late, and it looked to me like things were coming my way, so I waited. I am a very reasonable person, and it will be best for you to be reasonable, too. I do not want to hurt you, and will not, if you give me the money. I am not armed for I made sure that I would have only a woman to deal with."

My wits had been working while he was talking. I said it seemed pretty hard luck to have to hand over to him our hard earned money, but I would have it to do; and if he would promise to go off and not harm me, I would get it for him, and we started for the house.

The observing Betty and her lambs were in the lot, and as soon as she saw the stranger, she made a dash at him. Not knowing her tactics the man went over like a dummy.

This was my chance to get away, and I lost no time. I had a revolver, and I knew how to use it. My husband and I often practiced target shooting, and I could take a chicken's head off as nice as you please.

With the revolver in my hand, I was no longer afraid, and I went back to the lot. Betty was standing guard over the would-be robber. I still carried the stick lest Betty take a no-

tion to turn on me. Our cornerib stood near the barn, and had a padlock on it. I told the man that he must do as I bade him, for I would not hesitate to use my weapon. I told him to get up and go into the cornerib. With vicious looks, and a limping gait, he obeyed, and I locked the door.

As soon as I knew he was secure and could do no harm, I dropped down on the ground for I had not an ounce of strength left. At first I feared I was going to faint, but I had never fainted, and by exerting all my will power I overcame the weakness.

The cornerib was built for ventilation, and I could see my prisoner, being thankful indeed that he was where he could not harm me, for he looked capable of anything mean.

It was quite dusk by this time, and securing the money, and secreting it in my clothes, I was about to start for the neighbor's when I heard a wagon coming, and I knew at once it was ours. It was my husband. He had been able to buy feed much nearer home than he expected. I ran out and opened the gate for him to drive into the lot, and then I took him to see my prize, and explained why he was there.

My husband 'phoned for the officers. They came out and got the man. As they passed the house with their prisoner I could not refrain from going to the door and advising him the next time he undertook such a job to be sure he did not have "only a woman to deal with."

I had before declared that Betty should go the next time we sold sheep, but after this happened I said she was worth a thousand dollars. As I could not get that price for her, I would not sell her, but when we sold our place five years later, I let her go.

I took the amount that she and those two lambs sold for and, as it was not enough to buy a piano, I bought a beautiful watch, and inside the case I had their names inscribed, "Betty," "Dewey," "Nannie." That was twenty years ago, and the watch is still ticking away as merrily as then, and it is a constant reminder of my experience with that thief, and how having "only a woman to deal with" turned out for him.

Rogers, Arkansas

They were having an argument as to whether it was correct to say of a hen "she is setting" or "she is sitting," and not being able to arrive at a satisfactory conclusion they decided to submit the problem to Farmer Giles.

"My friends," said he, "that don't interest me at all; what I wants to know when I hears a hen cackle is whether she is 'laying' or 'lying'."

The "Mormon" Trace

By Edward H. Anderson

When, during the first half of the last century, the Latter-day Saints, under compulsion, left their possessions in Nauvoo, Illinois, and made their way across the trackless plains to Utah, it was farthest from the minds of those sturdy Pioneers ever to have the trail or the "trace" which they formed and traveled commemorated by monument. They were looking for liberty to serve God and not for memorials to be erected in honor of



East Side of Stone Monument marking the "Mormon" Trace through Iowa

their acts and achievements. They have received both, however. They founded homes in these valleys of the mountains, where they were permitted to worship God in peace, and now the "way" which they trod is being called to remembrance by pillars of stone and the like!

How men were sent out from their migrating companies to

trace out the way from Montrose, on the Mississippi, through the unsettled plains of ten or eleven counties of southern Iowa, to Council Bluffs, on the Missouri, is not unknown history. What they and their followers individually endured will never be written, except as it is recorded in musty and imperfect scraps of biography, long since lost or pigeon-holed as of little import in the general story of the historic movement of the harassed *hegira*.

Yet, no passage in our country's history, viewed in the light of the accruing spiritual and economic results now beheld in every quarter of western America, is more interesting to the student of history than this same flight. But that is another story.

In 1912 some leading spirits in Utah connected with the M. I. A. Boy Scout movement became interested in the Pioneer Trail, from the eastern border of Utah to Salt Lake City. It is well known that an appropriation of \$5,000 was made by the state Legislature some years ago to open and mark the "trace" which the "Mormon" Pioneers hewed over the mountains. Each year following, the M. I. A. scouts have taken a pleasant hike over the way, but so far the money appropriated has not been used.

In this respect there is an organization in Iowa which we congratulate and commend and which is setting the pace, as seen from a copy of the Chariton, Lucas county, *Leader*, of September 27, 1917, sent to the editors of the *Era* by Mrs. German E. Ellsworth, of the Northern States mission, who received it, and also the accompanying pictures, from missionaries laboring in the vicinity. A clipping from the Chariton *Leader*, which follows, will explain what commendable action the people of Iowa are taking to commemorate the Pioneer Trail, or Trace, as the editor of the Chariton *Leader* argues that it should be called:

A few years since the Daughters of the American Revolution decided to make this trace memorable in history by erecting a monument at Chariton, through which it passed, though then the townsite was virgin prairie. One of the halting places was "Chariton Point" (at the Campbell farm), a mile and a half southeast of the present city, thence in a circle and to the southwest. It was decided that the most fitting monument possible would be a Lucas county boulder in which could be sunk a bronze inscription plate of perhaps 18x30 inches in dimension. The inscription plate arrived last Friday and is certainly a beauty. The boulder weighs several tons, and it is the intention to have it finished and placed in the southwest corner of the court house park. The title words on this tablet plate are:

"The Mormon Trail"

And following this is a relief map, with a correct marking of the "trace" across the state and through the counties traversed. Then appears the following inscription in beautifully carved, raised letters:

"Determined and authorized by the Historical Department of Iowa, 1911."

"This monument was erected by the Iowa Daughters of the American

Revolution in Memory of the Pioneers who followed this trail and its tributaries."

*"We crossed the prairies as of old
The Pilgrims crossed the sea,
To make the West as they the East,
The Homestead of the free."* —Whittier.

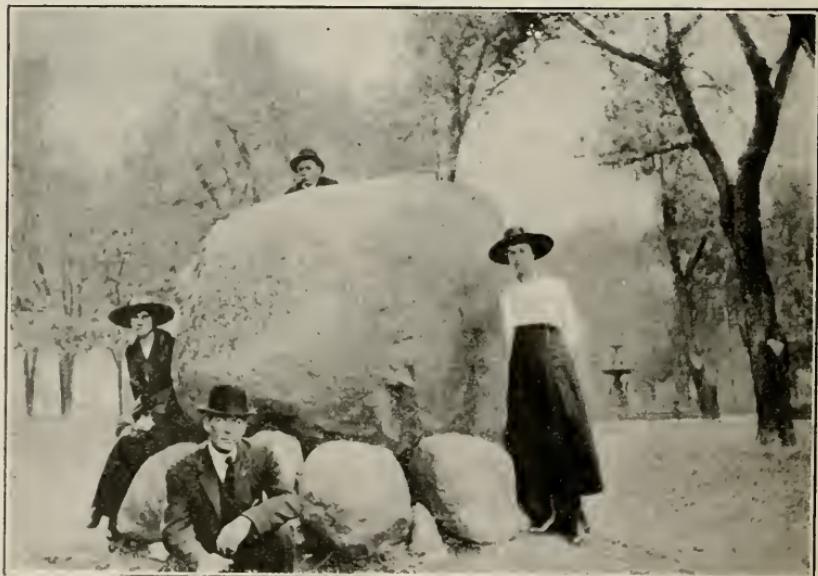
"Here upon the trail, Sept. 11, 1849, was located the town of Chariton."

In the lower left hand corner is the insignia of the D. A. R., and in the lower right hand corner is the seal of the Historical Department of Iowa.

It is well to remember that there was no settlement at Chariton, Lucas county, Iowa, at the time the migrating companies of Saints made their weary way westward through Iowa, on their journey into the valley of the Great Salt Lake. It was not until September 11, 1849, that the town of Chariton was located. The editor of the *Leader* insists that his grandfather was one of the first settlers in Lucas county, and lived upon the Trace, at the time of the later "Mormon" immigration, and that his family knew it by no other name than the "Mormon" Trace."

It is not of vital importance. We out here have called it trail. However, for the sake of those who are interested in history, and in seeing what the Iowa people think of this subject, and particularly what the editor has to say in regard to it, we quote his argument as to whether the path should be called "trace" or "trail." He says:

The date of the founding of the county seat of Chariton is correct, but



West Side of Monument. Missionaries: Above rock, Chas. M. Plumb, St. David, Ariz.; below, Hazel Knight, Salt Lake City; H. A. Jorgensen, Peoa; Roxey Robson, Plain City, Utah.

that the word "trace" was not used instead of "trail" is a disappointment to what pioneers are left, and to their descendants, because the word "trace" was always used by the "Mormons" and the early settlers in referring to this historic route, and the name of "trail" not only robs the monument of this historic title, but detracts from the sentiment which made it distinctive—trace. The editor of the *Leader* wrote to Curator Edgar R. Harlan, of the State Historical Department on Friday, and received the following reply:

Des Moines, Sept. 22, 1917.

Mr. Dear Mr. Gittinger: In the study of the name and location of the travel way across the state, I have been governed almost exclusively by the notes and maps of the original land surveys. Many of the early maps make use of the term "Trace" and many of the term "Trail." I can not have access to the original notes this (Saturday) afternoon, and I shall not be able to do so before next Thursday or Friday. In the meantime I shall be in Chariton and confer with you. If the word mentioned is your only criticism, I shall be very glad, for otherwise I think the meaning of the monument, erected after almost the last forty-niner is gone and few of the original surveys, if any, exist, extends to many interesting and instructive subjects. Sincerely,

E. R. Harlan.

We believe in preserving the sentiment of history as well as the fact of history and in this substituting the word "trail" for "trace" does violence to both. It is regretable that this was not thoroughly inquired into before, without waiting until after the mistake was made and the work done. If what modern surveyors have placed on records, if anything at all, it is the name given to it by the "Mormon" refugees themselves that is important, and the title by which it was known by the pioneers and that is "The Mormon Trace." It was not a matter at the time of documentary entry or of engineering corps—the "Mormons" did not send men forth with compass and chains, merely forerunners, to trace out the way and then followed the trace—thus it is the "Mormon" Trace, so known to them and to the pioneers, and no modern historical society has authority to set this aside either through intent or mistake. If it was a mistake then it should be corrected, for those who named it can not be called back from the spirit world to amend.

To what pioneers are left, and their descendants, to designate it as the "Mormon" Trail" sounds like discord, just as it would strike upon the ears of Curator E. R. Harlan for some modern historian to speak of that old Roman road as the Appian pike, which has survived in sentiment throughout the centuries of time since as the Appian Way. It is correct to speak of the Oregon Trail and the Santa Fe Trail, but we of Southern Iowa do not propose that the distinctive feature of the "Mormon" Trace" shall be lost by obscuring it with the commonplace automobile trails going in every direction. We are not writing this article to stir up strife, but that history may be kept straight, and the ladies of the D. A. R. as well as the State Historical Society should certainly be willing to rectify the error. And it is not arbitrary to say that it will be done. We have the right of a county Historical Society, and will get the consent of the county board of supervisors to make the explanation so that future generations will understand, but it would be much better to have it stated correctly on the original monument, "The 'Mormon' Trace."

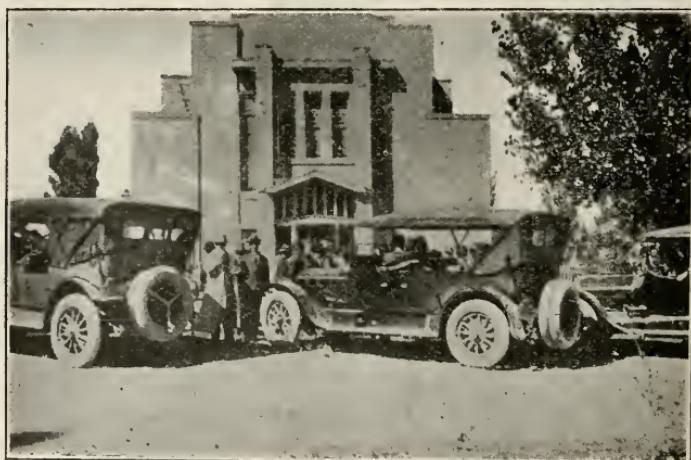
Now, as to the evidence, the writer's grandfather was one of the first settlers in Lucas county, and lived upon the "trace" at the time of the later "Mormon" emigration, and they knew it by no other name. We asked as many as fifty people on Saturday, from various localities in both directions and invariably they said, "Why, it was the 'Mormon' Trace." These were either pioneers or descendants of pioneers. We made inquiry in Decatur and Appanoose counties, and had previously interviewed pioneers in other counties—the "Mormon" Trace." N. B. Branner, who came to

this county in an early day, says "‘Mormon’ Trace." So says Mrs. Hickman. this county in an early day, says "‘Mormon’ Trace." So says Mrs. Hickman.

"T. D. and Jeff McKinley, who came to the state in 1848, knew it by no other name designated—the trace. The Scotts, Larimers, Mundells, Irwins, Kendalls and others say the same, and so it was known from Nauvoo to the end of the journey. If this is doubted, let those who doubt it come down into Southern Iowa and investigate. We would also refer Curator Harlan to G. H. Ragsdale, in Des Moines, who grew up beside the trace, and see what he says about it. We would also refer him to Thomas Brandon, of Melrose, a real pioneer of southern Iowa, who is now over 90 years of age, and still owns the farm he entered at Dodge’s Point, in Appanoose county. He came to Iowa long before it was a state and dealt with the "‘Mormons’"—lived on the trace when they passed through—at one time came up to Chariton Point and purchased a "claim" of a "Mormon"—he says it is the "‘Mormon’ Trace," and was known by no other name. But this is sufficient for the present. If necessary, more can be said later when Mr. Harlan visits Chariton.

In speaking with County Supervisor Will Allen, who belongs to a pioneer family, he says he never knew it called anything else than the "‘Mormon’ Trace," and the highway across the county is platted as the "‘Mormon’ Trace" road, and this is corroborated by County Auditor C. W. Rose.

It matters little to the people, and much less to the early Pioneers who blazed this silent trace of the past, and who are now being remembered by those who live along the weary way they traveled, whether or not history and monuments shall name their pathway "trail," "trace," "way," "track," "course" or "mark." What the Pioneers would most desire, and what appears to us most important, is that the people, not only of Iowa, but of all the world, in deep reflection might catch a silent and penetrating testimony of the spiritual power that actuated these "‘Mormon’" Pioneers in their flight, and which has left in all western America a clear and mighty trace of influence for purity of life, good will towards men, and true service of God.



Front of the new meeting house at Parowan

Is the Shadow Lifting from Palestine?

By *Watkin L. Roe*

When one views the startling events which are taking place throughout the nations of the world, there is much cause for speculation and wonder—speculation of what great holocaust will happen next, and wonder that the prophecies of old are being fulfilled so “that they follow fast on each others’ heels.”

While viewing the changing conditions of the world, the disruption of monarchies, autocracies, potentates and powers, I have been led to study somewhat the prophecies relative to the chosen people of God—the Jews—the offending branch of Israel—and I often have asked myself the question, while viewing these drastic changes, how the prophecies with regard to this race are being fulfilled.

Many writers in the Bible have prophetically and incidentally referred to what would happen to the children of God—who had enjoyed the blessings which he had sent them through the Prophet Moses and others—if they proved disobedient to the commandments which had been given them through their chosen leaders. Probably the most vivid portrayal of the conditions of the Jews will be found in God’s words to Moses, the leader of the race, as found in the 26th chapter of Leviticus. It probably is not necessary to read the entire chapter, although it is given up entirely to prophetic utterances in reference to these conditions. But take the words of the Lord from the 30th verse we find:

And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries into desolation, and I will not smell the savor of your sweet odors.

And I will bring the land into desolation, and your enemies which dwell thereon shall be astonished at it.

And I will scatter you among the heathen and will draw out a sword after you; and your land shall be desolate and your cities waste.

“Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths, when ye dwell upon it.

And upon them that are left alive of you I will send a faintness of heart in the land of their enemies, and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from a sword, and they shall flee when none pursueth.

And they shall fall upon one another as if it were before a sword, when none pursueth, and ye shall have no power to stand before your enemies.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you *shall pine away in their iniquity in your enemies' lands*, and also in the iniquities of their fathers shall they pine away with them.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to them; and have brought them into the land of their enemies; if then their circumcised hearts be humbled and they then accept the punishment of their iniquity;

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity, because even because their soul abhorred my statutes.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen that I might be their God: I am the Lord.

Every part of this prophetic heart-to-heart talk has been literally fulfilled. Have they not become a hiss and a byword among the nations? Have they not been massacred, and cut up and decimated by their enemies, until it seemed that they would be entirely cut off from the face of the earth?

By following the history of the Jews, or rather the most important epochs of that nation, the prophetic words to Moses have most certainly come to pass. When Jerusalem was in the plenitude of her power, when the race had become arrogant, desecrated the works of God, had vilified and stoned the prophets, and had turned their eyes to other images of worship; when they had blasphemed the Father and had violated the sanctity of the Holy of Holies; when the laws, customs and governments, both religious and otherwise, had been overthrown and newer, and to them better forms had been instituted, then the cup of bitterness began to overflow, and the judgments which God had promised to his disobedient people began to be showered upon them tenfold.

The invasions of Cyrus, King of Persia, Ptolemy, King of Egypt, Nebuchadnezzar, King of Babylon, not forgetting the all-conquering Romans under the Caesars, and the various nomadic tribes as mentioned in Holy Writ, all tended to fulfil the truthfulness of the words uttered to Moses on Sinai's mount.

After they were driven into captivity and their land had become desolate, the home of alien tribes and half-breeds, the land deteriorated, became arid and forbidding.

The Jews, after being forced into captivity, were subjected to all the indignities which human flesh has been heir to. Their daughters have been forced into marriage with those not of their belief, although to the credit of the Jew, wherever it has been

possible, the iron-clad rule of their race not to marry other than a Jew has been adhered to.

However, it remained for the Roman dynasty to complete the work of decimation and destruction, and Jerusalem was reduced to ruins of stones, not one being left upon another.

The Jew has always been looked upon as a despicable being and unworthy to be classed in the same category as the rest of mankind, and the nations into which the people had been driven completed the work of decimation, and in complete fulfilment of the prophecies "they have been brought low."

As a people they have been subjected to the venom and hate of all nations, and, being driven to and fro, they were subjected to like treatment, first at the hands of the Musselman, the unspeakable Turk, the Servians, Albanians, the Russian and German, in fact, most all the European countries made the prophecy of a "hiss and a byword" only too true. It was while the two great powers of Turkey and Russia were so maltreating the race that caustic comments from writers not of the race were directed towards these two nations, and because of this unwelcome publicity a little more latitude was given to the people, and massacres and mobbings were done under cover.

But as the hand of God had been turned against his people and they had been scattered according to promise, in like manner was influence going to be used to bring them back to their own and return them to their own land, a humbled and more devoted people.

England and America began to interest themselves in this matter, and by the strangest of conditions the Jews became a great power in these two countries. It was during the time when England was fighting the Russians in the Crimean war that the Jew was really recognized in world polities. England needed money the worst kind. She had borrowed from every conceivable source until it was suggested by some wise man in Britain that the great Jewish house of the Rothschilds might be able to help England out of the difficulty. The Rothschilds were appealed to, and after considerable conference, the money was forthcoming, England paying to the Rothschilds the enormous rate of interest of 20 per cent. This money was not fully paid until many, many years afterwards, but it laid the foundation of that great money loaning house on a solid basis, and unlocked the doors of the financial world to the wealth, worth and character of the Jewish race.

As time went on and one influential Jew after another rose up, financially great, they began to interest themselves in the condition of those of their own race in other countries, not so well conditioned as they themselves, and work was commenced with many of the great powers for an amelioration of conditions.

With the Russian, very little could be done; massacres continued to be the order on the most flimsy charges, and the position of the poor Israelite was deplorable. In the meantime the Jews were becoming the great financial backbone of the world, and they worked hard with the different governments with whom they did business until even Russia began to modify her laws.

Not so many years ago, Abdul Hamid, the "sick man of Europe," who, by the wag of his finger had caused the massacre of thousands of Jews, was a little tight for money, and he, like the rest of the kings of the world, appealed to the Jewish money-lenders. Finally, a large sum was loaned to the Turkish court, and one of the conditions was, that the Jews would be granted more latitude, more autonomy, and the violence against the race would be stayed.

Life at last seemed to be worth living, and great strides were made by the badgered people. But while the treacherous Turk had granted such privileges to the Jews, his secret emissaries carried death and destruction to the remote corners of his empire, the killings continued, and through a rigorous press censorship the true facts and conditions were never made public.

Again the influential Jew began to work, and by and by, through evolution of time, the shaky throne of Abdul Hamid began to quake and totter.

While this was going on, such great Jewish philanthropists as Baron Henry de Rothschild, and his brothers in England and France, Baron de Worms and Mr. Hirsch, of New York, and other prominent men began the Zionist movement, which movement had in view the emigration of their kith and kin to Palestine—back home, as it were—and as a body they asked the Sultan of Turkey for land grants and privileges looking to the re-peopling of Palestine, but the Turk, looking upon this with the eye of suspicion, refused to consent to such a movement.

In 1838, about eight years after the Church of Jesus Christ of Latter-day Saints had been brought into active being, the Prophet Joseph Smith and the leaders of the Church sent Apostle Orson Hyde on a mission to Palestine. This mission was for the purpose of lifting the curse which was upon the land, he having gone there through a revelation which had been given to the Prophet Joseph. The mission of Apostle Hyde was carried out, a fervent prayer was offered up to the Father with the plea that the curse be lifted from the country, and the people of the Jewish race be allowed to return and re-people the waste places. Thus the word of the Lord was sent from Zion to Jerusalem, and it can truthfully be said from that date to the present time, conditions over the face of the entire world have changed. The nations of the earth became more tolerant, and the Jewish

movements looking to the emigration of the people back to the land of their forefathers had begun, until now it has become an obsession with them. Something seems to impel them to go back. The Spirit of God has enlightened their understanding and seems to urge them to make every effort to go back, and thus from the lifting of the curse by an accredited apostle of the Church of Jesus Christ of Latter-day Saints, the spirit of desolation which has reigned over Palestine, seems about to be lifted.

And so, while the Sultan of Turkey refused to consider land grants—another movement of epoch-making importance was taking place in the land of the Saraceni. The people of Turkey were taking upon themselves the spirit of freedom. Abdul Hamid was besieged from within and without. The young Turks were chafing under his rule, while the nations of the earth were becoming impatient at the trickery of the Sultan. His secret emissaries tried to squelch the spirit of independence, and many of the leaders of the new revolt were beheaded. But it was of no avail. The young men were fired with patriotism that brooked no opposition from such a ruler as “the sick man of Europe,” so they began demanding greater freedom. They got it. Step by step they built up a powerful following within the inner circles of the Turkish kingdom, and before he knew it, his throne had been undermined, Abdul Hamid had been deposed, and was driven into exile the most execrated ruler of Christendom.

In the meantime the Jews had become prominent in another country, not so very far from the chosen land of the Zionist movement. In the northern part of Africa, along the banks of the Nile, was the new land of promise of the Jewish race. Financiers saw that if the Nile could be dammed, that a vast stretch of country could be made fertile and would produce enormous crops. It only needed the water to bring the waste places up to verdure and fruitfulness. And at a cost of something like \$30,000,000 (loaned principally by Jews) the great Assuan dam was built, the waters backed up and forming a lake for over one hundred miles, and this, one of the really great irrigation enterprises, through British pluck and Jewish money, is today a land of promise, and but a few days' journey from the confines of Palestine, so that it looks as if the Jews had mathematically calculated that even if Palestine were acquired under some suitable suzerainty, that it would not in time be big enough to hold one-tenth part of her people. And of this new movement, Mr. Israel Zangwill had this to say in 1910:

So by this means a new country, full of promise, was opened up, and the land that Ptolemy once reigned over, is likely to be the abiding place of the people that he conquered and drove into captivity.

The recent upheaval in Turkey where the “new Turk party came to be

the principals in power," has upset the calculation of many a grasping European monarch. For years the massacres went on against the Jewish race and Christians generally, some were so bad that it caused a shudder to pass around the world—but these European monarchs sat unmoved, not daring to do anything to hurt the feelings of the "unspeakable Turk." They watched with avaricious eyes the decadence of the Turkish empire, and speculated with themselves, who would be the first at the land grabbing. They dared not make any overt act against the ruler of the faithful; they were avaricious, they were inhuman. But the young Turks were not made of such flimsy stuff. They looked upon Abdul Hamid as much human as they were themselves, so they began to organize, organize, organize, until the storm clouds which had gathered in the east in 1909 developed the proportions of this new power that was startling in the extreme. Time went on—the despicable ruler lost his grip with the army. The general people began to gather until the storm which had been brewing broke forth in all its fury and Abdul Hamid woke up one morning and found himself without a throne, depending on the mercy of his captors.

But the new party, while endeavoring to be fair, were the marionettes upon which the monarchies of Europe juggled. America was the first to offer congratulations, and by the way, American scholars and teachers were in the front rank with the young Turks for the inauguration of freedom. Then, when it was seen that the sultan had fallen, never to rise again, the European monarchies began to be felicitous. They offered the glad hand of fellowship and wanted to be in at the finish. The new Turkish dynasty began to abrogate some of the vindictive laws on the Turkish statute books; the people were given freedom of speech; and things seemed to be ripe for the establishment of a republic. The restrictions to a certain extent which had been upon the Jews as a people were done away with, and many privileges were granted to them. Concessions were made on the Mesopotamian plains; vast engineering works and irrigation enterprises were under way, backed by Jewish capital, and these concessions had been granted because much Jewish money had been loaned to the Turkish government. The Zionists were getting nearer to their goal.

But their hopes were again to be blasted. These vast operations were put a stop to. The opening of the great world war which has engulfed practically the entire world is putting a new aspect on conditions. At the beginning of the war—maybe the Armageddon of the ages—it was thought that the hopes of the Jewish people had again been shattered, and for the first two years of the war the leading men of the Jewish race used their money to ameliorate the conditions of the war-afflicted portion of the Jewish race.

It is needless to go into detail and tell of the sacrifices that the Jews are being called upon to bear in this frightful holocaust of strife, bloodshed and murder. Israel Zangwill estimates that there are over one million Jews fighting in the ranks of the

German and Allied armies—at this writing there may be considerably more. It was hardly to be considered that as long as this war continued that the benighted people of Judah would think of the establishment of a home in Jerusalem. Yet out of the vortex of strife, again comes the voice of emancipation. Again comes the great Jewish scholar, Israel Zangwill, and other prominent Jews working with the English government, and who say that when the war is over, it is not improbable that a Jewish republic will be established in Palestine, under the suzerainty of Great Britain, where the Jewish people will be able to go and build for themselves homes, with Jewish money; and again make the land flow with milk and honey—and it might not be out of the realms of reason to add—again build the temple and make the surroundings suitable for what? Well might people of the Jewish race ask for what? An inherent instinct seems to impel them onward to this goal—yet they do not know the reason. But the reason is, for again welcoming the Son of Man, the King of kings and the Lord of lords, the Prince of Peace, who shall “set his foot on the mount and it shall cleave in twain.”

Viewing events as they are fast drawing to a focus, I cannot see anything unreasonable in this. Already the British or Allied army, composed of English, French, Canadians, Anzacs, Hindoos, Africans, and many others are sweeping methodically and systematically on towards Jerusalem. Not to wipe out Jerusalem with shot and shell, but as voiced recently by an English paper, to envelop the city, and compel the 250,000 Turkish soldiers massed there to surrender. No more will the shafts of war and murder be directed towards Jerusalem. All classes of people seem impelled with a common purpose to wrest the land from the hands of Saracen, like Richard the Lion Heart tried to do centuries ago.

Following the allied armies a permanent railroad is being built across the Sinai desert, vast engineering works are being prosecuted as the army goes on. It is not only a war of retrogression but a war of progression. Within the near future we shall hope to hear that “the king of the north,” as the Prophet Daniel saw, “shall have planted his standard between the seas, and there he will go down and there will be none to help him.”

By way of Bagdad and the Mesopotamian plain other allied armies are working, and it will surely only be a matter of months when the scene of operations will be shifted to the eastern front. The complete enveloping of the infidel Turk will have taken place, and the prophecies uttered over those eastern countries will have in part been fulfilled.

America has not been behind in this “back to Jerusalem movement,” because President Taft sent as the first ambassador

to Turkey under the new regime Mr. Nathan Hirsch who wielded a great influence for his people.

When I re-read the words of the Lord to his people as to making the land desolate, I am mindful of a splendid article which I read recently in the *National Geographic Magazine* relative to the plagues which frequent Palestine and have done so since the curse was placed upon the country. It was speaking of the last great locust plague which devastated the country about two or three years ago, when the sky was darkened with myriads of the destructive insects, some of them four and five inches long. How they would alight on an olive orchard and, in a night, the orchard was stripped not only of foliage and fruit, but of much of the bark as well. Then when I read how these conditions were being met by American methods, and how this periodical plague was being subdued through the agency of man, and from inspiration by Almighty God, I could not help but say, "God hasten the day when the prophecies are fulfilled and that the people which he has called out of the nations of the earth may live closer to him, and dwell only on the inwelling spirit of inspiration that comes to them by the still small voice, as well as the teachings of those splendid leaders in authority. That when that day comes, we shall all patiently, fervently and prayerfully look forward to the second coming of our blessed Redeemer, when all things shall have been consummated, and when the earth shall receive its pardisiacal glory, and we shall reign as one with the Prince of Peace.

At the Soldier Boys' Farewell*

By Joseph Eckersley, President of the Wayne Stake of Zion

We come to bid farewell to our town-boys called to serve their country in the most extraordinary war of all time. Not before in the history of man has so colossal an attempt to enslave the world by military rule been made, and never before has there been such united action on the part of so many liberty-loving nations to strike down the thing that threatens the liberties of mankind.

We feel a just pride in our boys who go not with vindictive intentions against any people, but to wage war against military autocracy, and to fight to extend self-government to all nations, including the peoples who are now fighting under the banner of the German autocrat.

The boys from our home-town have lived with us all their lives. For more than a quarter of a century, their pioneer

*An address given to the soldier boys of Loa, at a testimonial in the Wayne stake, Sept. 1, 1917.

parents have been in this place, and the citizens of Loa feel honored to be represented by stalwart sons of respected pioneers.

No person, not in the situation of our soldier-boys, their wives, mothers, fathers, brothers, sisters and sweethearts, can appreciate their feelings of sadness at parting; they will part not knowing when, or whether ever, they will meet again. However, we have a word of good cheer for our boys. For aside from serving God, no person can render greater service than to live, or if need be die, for his country. And, boys, if you go forth to battle for the rights of humanity, true to the faith which your loved ones at home cherish, true to the moral code of the Church in which you have been nurtured, true to the truth, and to the revealed gospel that will save all who believe and obey it, you need then have no cause to be concerned.

If you live to return, great will be the rejoicing when you meet with loved ones; if you lay down your lives, you will take them up again in the coming kingdom and glory of the Lord. Those you leave to struggle on till life's battle is ended will have the happy memory that you lived and died soldiers of your country and of the Cross.

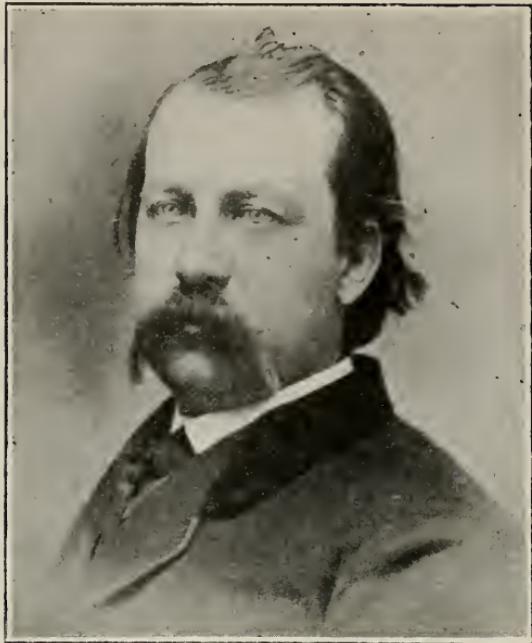
Therefore, go forth with courage, hope, and good cheer, feeling the joy of the patriot who is willing to fight for his country and the rights of humanity. And, wife, mother, father, sister, brother of the soldier boy, think not that you are any less a patriot than he who goes to battle.

A true patriot is one who loves his country. Greater love you could not show than to give your loved one in its defense. You will stay at home to carry on the work of the farm, and care for all things without his help, while he is away; and often your suffering from anxiety and loneliness will be more painful than the experience of the soldier in active service. Women who stay at home and struggle alone are as true patriots as their husbands and brothers who go to the battle front. If we do not envy you, who are called to make so great a sacrifice, of the privilege that is yours to do so much in humanity's cause and to make richer and happier your country, we do honor you as brave patriots. Our hope is that you will take good cheer in the thought that our country will be better and nobler for the sacrifice you make.

Thank God! it shall ever be said that those we have met to honor tonight were patriots, and honored the call to fight for liberty. Let their example be an inspiration to all assembled, to serve well our country in whatever capacity Providence may determine.

Three cheers for our soldier boys of Loa; and a fond farewell!

Loa, Utah



George M. Ottinger

By Alfred Lambourne

My first of friends, the friend of my youth, the one who was these, my oasis in a desert of realism, the friend who opened for me the gateway into the realms of art, and who shared with me his tubes of paint, his roll of canvas, when such things were, in an isolated land, almost worth their weight in gold—I scarcely could believe that he was dying. And yet he was. How gently, how peacefully he passed away! One was not quite sure, so calm it was, that he was gone.

He had lived beyond man's allotted time of three score years and ten. Perhaps in his last days of quiet and peace he had learned to make a friend of death before he reached life's end.

It is not long ago that one of our leading scientists and religious thinkers met upon the street the writer of these thoughts. "I wish to ask you," he said, "is it a truth that you have experienced a belief that the artist's work would find no place in another sphere of action? Surely it is not true?" And yet it was so. But the expressed doubt needed to be explained. No place for the painter's or the sculptor's art, the writer meant, no place for that which only imitates, makes that which is de-

void of life. Only a place for the creative artist, who would work with the things of life, for is not The Supreme the master creative artist of all?

Perhaps some such thought was in the mind of the artist just gone, when, a few nights ago, he spoke, his head resting upon the pillow from which he was never to lift it again, to the writer. "I do not take an interest in such things as I once did." Of course not. What to one who is longing for the secrets of eternal life, are the painted canvas, the chiselled stone? His thoughts are with the actual, the imperishable, that in which all things live.

George M. Ottinger was a man with a many-sided mind, a broad comprehension of things. When he came to this western land he came when life was surrounded with difficulties; there were roads to be made, canals to be dug, a stubborn soil to be subdued, in short, all the struggle of pioneer life, was going forward. His idealism made him an artist, but in those days there was necessarily no room for art. He must work at the practical to make his daily bread, and so his art dream became more or less impossible, and he realized that in one way he was not *en rapport* with a new country and its stirring times.

No one could better tell an anecdote or reminiscence than could George M. Ottinger. It was worth the while to hear him repeat his experiences in his "Life Before the Mast." He passed around the world while in his teens and could make his adventures transpire again in words. Many times he has thrilled the writer of this with his tales of adventure aboard a whaling ship among the icebergs of the frozen north and by the palm islands of southern seas. He recently spoke to me concerning a manuscript of his, "A Boy's Voyage Around the World," which must contain interesting matter. Yes, George M. Ottinger was versatile; he could paint stage scenery, some of the scenes which he executed for our own historic play-house have never been bettered since, and after a day's work on the scene-painter's gallery, he could go upon the stage at night and act a part and with credit, too. There are many people yet living who will remember him in the part so cleverly done of the slave auctioneer in the play of "The Octoroon," and also the part of the King in "Hamlet." And then he could talk art, philosophy and history, after he had been as "chief" at a fire. Upon ancient America he was an encyclopedia of knowledge. He knew all about the Incas of Peru and the emperors of Mexico. He never tired of talking of the history and architectural monuments of those lands. His painting, "The Last of the Aztecs," was purchased by the city council in the early days.

To further show the many-sided intellectuality of this man who has just left us, I will speak of his connection with the

Twentieth Ward Institute, of which he was—working in company with other prominent men of the time, one of the original founders. In that Institute, with his friend, the late C. R. Savage, he prepared lectures dealing upon questions of light—the resolving of light into its component parts of primary color, etc., and also, like the artist S. F. B. Morse, the originator of the electric telegraph, showing electric possibilities, the beginning of our now wonderful system of lighting. This was in the old adobe meetinghouse of the Twentieth Ward, and that Institute was one of the leading ones out of which grew the present Y. M. M. I. A.

He also painted a multitude of marine and landscape pic-



“Never Heard From”

tures. One of the former, “The Caravels of Magellan Entering the Pacific,” was admirable. A picture which he painted long ago and called “Never Heard From,” was filled with tragic poetry; it portrayed the skeleton of a ship, which had been wrecked upon a reef, all hands lost, and the fate of which was never known. Only the gulls hover over the remains of the vessel, and the sky is golden with a tropic sunset. He painted many pictures from our own mountain scenery, showing it under all conditions of atmosphere and season. Two of these pictures were called “The Canyon Glory” and “The Canyon Gloom,” the first showing the beauty of the autumn foliage upon the heights and the other canyon darkened with a passing thunder storm.

Had George M. Ottinger passed his life in some art center

of America, in Philadelphia, for instance, which was his boyhood home, he undoubtedly would have achieved a national reputation. He set himself to great tasks which under the conditions in which he labored were well-nigh impossible of fulfilment. But the bigness of his mind, the scholar, was shown in everything he did, and there are failures which are as admirable as successes. Especially would he have been a splendid marine painter.

The late artist was born in February, 1833, and consequently in a few more months would have reached the age of eighty-five years.

Peace to his ashes! No more together shall we look on the mountain peak, the rugged defile, the sleeping lake, the roaring torrent, the shadowy pine-wood, the glories of the western skies. No more shall we talk of the miracles of art; "I take not so much interest in these." No, again, No! The soul is free, there is illimitable space, wide are the courses of the stars. And then, more than all, the progress, the development of the endless being!

Hail and farewell.

Metamorphosis

(A Christmas Poem)

The shepherd no longer keeps watch on the hill,
'Tis woman, now, cares for the sheep,
Or left all unguarded, they wander at will,
When none there are vigil to keep;
For out in the trenches in cold and in mire,
His staff changed to musket or sword,
The shepherd keeps watch for the enemies' fire,
To charge on a menacing horde.

As stalwart of purpose as when overhead
The Star led his fathers along,
To moans of the wounded, 'mid uncoffined dead,
He battles to dethrone the wrong.
Too long has the wolf entered into the fold,
And stealthily robbed it of peace;
Too long has the flock felt those fangs ages old;
His seditious power must cease!

The shepherd no longer keeps watch on the hill,
He serves Him his forefathers sought,
As out in the trenches he strives with a will
For the cause in which Right has e'er fought,
That the notes of the heavenly anthem may ring,
For evermore mankind to bless,
Till peace on the earth and good will shall bring
The gloria in excelsis!

—Grace Ingles Frost.

Spiritual Training Indispensable in Education*

By Alice Louise Reynolds, Professor of English Literature, Brigham Young University

We are living in a world of one thought. Whatever seemed of importance before the outbreak of the present war has sunk into comparative insignificance. Legislative bodies, the daily press, weekly and monthly magazines, the colleges, the vast industrial plants, organized bodies of women throughout the world, are placing their highest productiveness at the disposal of those whose business it is to conduct the present war.

Legislative bodies meet in prolonged sessions, and vote inconceivable sums of money; the daily press devotes its front pages to war news; the magazines keep conspicuous persons of the time and important war movements in the limelight; the story of the boy in the trenches and the story of the boy in the aviation corps are the stories of the hour. Many of the best-known colleges have well nigh given an entire graduation class to the colors. Women's organizations have put aside their regular work and are devoting themselves to conservation, Red Cross work, and other lines of national service.

Yet the forerunner of all these war-like preparations was the most intensive work for peace. Men and women were wrought upon in many ways to work for it. Theodore Roosevelt, while yet President of the United States, did much toward negotiating peace between Russia and Japan. Presidents Taft and Wilson have each held peace in his heart of hearts. Edward VII, of Great Britain, was signalized as the Peace King. The most important tributes paid him at the time of his death held in mind his great service to this cause. Plans were under way to erect a peace monument to his memory, when the present war broke out. Sir Edward Grey, Britain's great foreign secretary, had peace on the lead in his policy of state. William Jennings Bryan, United States Secretary of State, signed and promoted many peace pacts among nations.

Mr. Edwin Ginn placed much of his large fortune on the altar, financing the work of David Starr Jordan whom he believed to be the most able lecturer on peace in America; and also

*From a brochure published by the Brigham Young University.

the very comprehensive work of Fanny Fern Andrews in the schools. Even after the war began, Mr. Henry Ford conducted, at his own expense, a peace party to Europe, in the hope that the ravages of war might yet be stayed. A very large amount of Andrew Carnegie's fortune has been devoted to obtaining and maintaining peace.

The International Council of Women held peace meetings under its auspices and passed peace resolutions. Every state had its peace committee of influential citizens. The Hague tribunal met periodically at The Hague. It seemed the very irony of fate that the Peace Palace situated in the beautiful forest of The Hague should have been completed so near the outbreak of the present war.

Book stalls in every land were flooded with peace books. Peace had its essayists, novelists, and writers of drama. George Bernard Shaw, the most brilliant of modern playwrights, has satirized and ridiculed war as only George Bernard Shaw can satirize and ridicule anything. The stage setting was for peace, the curtain parted, and lo, to the utter amazement, disappointment, disgust and horror of the civilized world, the play was war! One by one, the men who had elected to play peace roles were drawn into the vortex of war, and the women who had hoped that their sons might be permitted to pursue the paths of peace, in citizen's attire, are daily forced to greet their boys in khaki.

Theodore Roosevelt importuned the government for the privilege of leading an expedition to France; William Howard Taft announced long ago that the peace organization with which he was affiliated would devote itself to the defense of the nation; Woodrow Wilson, after a series of negotiations with Germany, decided that in defense of the principles of Democracy, America must enter the war. No peace monument has been builded to Edward VII. Sir Edward Grey found himself forced to handle a most difficult war situation for his country. William Jennings Bryan resigned his portfolio, fearful lest he might be compelled to do things at variance with his peace pacts and his conscience. Those who talked peace are either silent or urging devotion in the present contest; Andrew Carnegie, broken in spirit, because nothing could be done to stop the present war, is reported to be in very precarious health; while much of the money of the Carnegie Peace Foundation is being expended to publish and distribute books written to promote war efficieucy. Mr. Ford's factory has been offered to the government for the manufacture of ammunition; while the thought of a peace conference at The Hague is either made the butt of a joke, or is the last and least of thoughts to catch the attention of a public eager for war news.

Yet all this is precisely as the prophets of God have foretold that it would be. The Latter-day Saints missionaries have for many years proclaimed these things to the very ends of the earth. The very first section, 35th verse, in the book of Doctrine and Covenants states that peace shall be taken from the earth. Taken, literally, so it would seem, for while all men appeared to desire peace, peace fled from among them. Not a ruler in the wide world but who denied the desire to precipitate war; while it was abundantly manifest to those who followed closely the opening scenes of the present war that many were the ministers of state who struggled titanically to avert it.

But though all else fail the word of the Lord cannot fail, and God has warned and forewarned his people of the advent of war, declaring that war should be poured out on all nations. Then, too, it is quite evident that other prophecies, familiar to the Latter-day Saints, are finding their fulfilment in whole or in part in the days in which we now live. Often has it been predicted that in the last days thrones should totter and kings should topple from their thrones.

During the present war, covering a period of three years, we have to record the abdication of Czar Nicholas II of the Russians; Constantine of Greece; Nicholas Petrovich, the old king of Montenegro, whose crown is lost at least for a season; King Ferdinand of Rumania; Peter, King of Serbia, who was the second king to lose his crown during the present war; and the King of Hedjaz, formerly Sherif of Mecca. To this list might be added a group of monarchs, whose abdication so closely preceded the present war that the matter is within the memory of practically all persons now living. In this group we would mention Manuel II of Portugal; Otto of Bavaria, deposed in '93; Abdul Hamid II, once Sultan of Turkey; and the Emperor of China. Rather a formidable list, we take it, in the very short period of time covered—nor does anyone feel that the end is yet.

Another example of the exactness with which prophecy is being fulfilled is to be found in the 61st section and 15th verse of the Doctrine and Covenants, wherein it says, "Wherefore the day will come when no flesh will be safe upon the waters."—Revelation given to Joseph Smith the Prophet, August 12, 1831. The wholesale destruction of the merchant marine of the world by German U-boats has certainly brought this to pass.

To have a knowledge of the word of God, and to believe the word of God is much. To know that God's word fails not even in that which we would so gladly put out of our individual lives, and out of the civilization of which we form a part, is to be equally certain that all promises for good and the triumph of righteousness in the earth are sure.

This knowledge, that is balm and healing to our souls, and a lamp in the dark to our feet, science, sociology, art, or other avenues by which men come to knowledge of truth, cannot give. This knowledge can only be had through study and such spiritual quickening as come to the souls of men and women who enjoy the companionship of His Holy Spirit. With this no other knowledge can compare. Those places where the spiritual life can be nurtured and made to grow are valuable above all other places. No other thing is so completely indispensable to the life of man when viewed in the broad sense, as this same spiritual life; and no other thing is so completely indispensable to his education.

To turn to another phase of our subject that threatens to touch practically every fire-side: In this hour when husbands, fathers, brothers, and sons, are everywhere joining the army; under these circumstances, infinitely trying to all concerned, where do we turn for support? Instinctively we seek to know and to find out what has been the history in the past, under similar circumstances. Instantly, we call to mind the story of the two thousand Nephite boys; the story of the young men of the Latter-day Saints who enlisted for service in the Civil War; the story of the young men of Israel who did service in that war that annexed the Mexican territory to the United States. No one can believe that the arm of the Lord is short, and that he will do less for his children of the present than he has done for those of the past, provided they are as deserving of his protection.

This done, we would know if the prophets of today have any message for the soldier boy, and we read these words from a discourse delivered by President Joseph F. Smith at a conference, June 10, 1917:

"My boy, my son, when you go out to face the disasters that are now afflicting the world, go out as you do on a mission; be just as good and pure and true in the army of the United States, as you are in the army of the elders of Israel that are preaching the gospel of love and peace in the world. Then, if you unavoidably fall a prey to the bullet of the enemy you will go pure as you have lived; you will be worthy of your reward; you will have proved yourself a hero, and not only a hero, but a valiant servant of the living God; worthy of his acceptance and of admission into the loving presence of the Father."

"If our boys will only go out into the world this way, carrying with them the spirit of the gospel, and the behavior of true Latter-day Saints, no matter what may befall them in life, they will endure with the best. They will be able to endure as much as anyone else can possibly endure of fatigue or of suffering, if necessary, and when they are brought to the test they will stand

it! They will be free from fear of the consequences of their own lives. They will have no need to dread death, for they have done their work; they have kept the faith; they are pure in heart, and they are worthy to see God!"

And now, we would call attention to the peace that reigns in President Smith's own heart, even with the knowledge that his own sons and loved ones may be called to the front:

"We hear about living in perilous times; we are in perilous times, but I do not feel the pangs of that terror. It is not upon me. I propose to live so that it will not rest upon me."

Think of the calm, the repose, that rests in the heart of President Smith; truly he is at rest in Christ. Who dare say that he has not chosen the better part in choosing the spiritual life?

Yet President Smith has no monopoly on this calm, but it is to all those who will accept of the word of God and do his will even as President Smith has done it. Is not this thing beyond all price? How magnificently does his state of mind contrast with the many, many people to whom life is a burden!

The Declaration of Independence may recognize as man's inalienable rights, the rights of life, liberty, and the pursuit of happiness; but only the gospel of Jesus Christ can give life, and that more abundantly; liberty, that really makes one free; happiness, that is a fulness of joy. Are not these things essential and indispensable to education?

Provo, Utah



PRESIDENT JOSEPH F. SMITH

With his automobile company, on their recent trip south. Taken on the steps of the Manti Temple.

A Pioneer Campfire Song

From the Cantata, "Sketches of the Plains"

EVAN STEPHENS

Tenor solo.

1st and 2nd Tenor.

1. Gather round the campfire and
2. Nev - er mind the present with

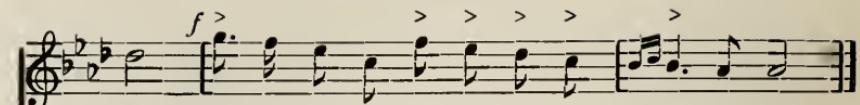
Hum.....

1st and 2nd Bass.

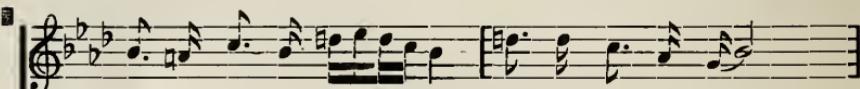
sing a lit - tle song, Just to soothe the heart, boys, And
all its wear-y toil: Look beyond the des-ert To

pass the time a-long, Many bitter tho'ts, boys, May vanish then a-
Zi - on's fruitful soil, Never count the tear drops, The dearly loved one

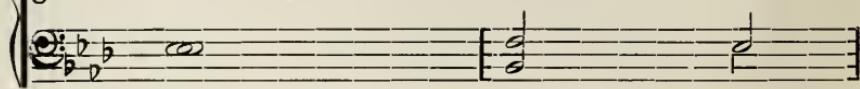
IMPROVEMENT ERA



way, Songs may bring us visions of a bright - er day.
shed: Think how sweet the meeting day will be in - stead.



Sing we of the fu - ture Soon, we hope, to come,
That same heav'n a-bove us, Sees their upturned eyes,



rit.



When we'll meet the loved ones In our mountain home—
Pray - ing God to give us Fair and smiling skies.



rit.



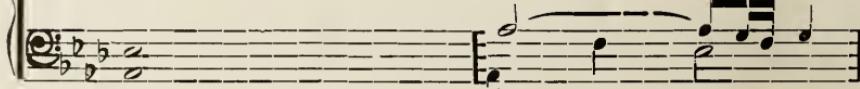
A tempo.

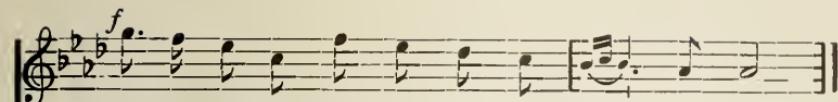


Nev - er more to sev - er, While this life shall last.
Nev - er then o'ershadow Days they would have fair.



A tempo.





Then in joy we'll bu - ry all the sor - rows past.
Let the thot of their fond prayers drive hence de - spair.

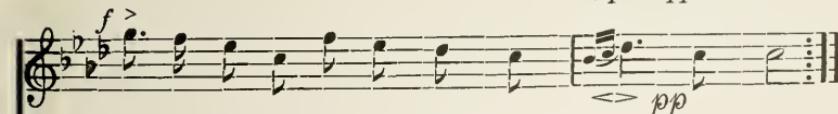


Oh yes, oh yes,

Nev - er more to sev - er while this life shall last.
Nev - er then o'er-shad - o w days they would have fair.



Repeat pp last time.



Then in joy we'll bur - y all the sor - rows past.
Let the thought of their fond prayers drive hence des - pair.



Then in joy we'll bur - y all the sor - rows past,
Let the thought of their fond prayers drive hence des - pair.



You Folks at Home

"From a Camp of the United States Army," Oct. 2, 1917.

Dear Folks:

You people who are at home cannot imagine the strange feelings which come over an army of soldiers when the commander, after reading a dispatch delivered to him by a war messenger, assembles his troops and gives an order to prepare for an immediate move. Every soldier knows where that move will be. It is then that the realization comes over him perhaps for the first time, that he is in the army to fight and that he must now go to Europe and face the cannon.

A day or two ago just such an order was given to us by our commander. It had the same effect upon every man. Though some smiled and laughed, yet their laugh lacked the ordinary ring of a soldier's laugh. Underneath that smile was a sadness and sorrow which came from the heart. Young men—almost boys—who, having been influenced by a spirited oration, enlisted on the impulse of the moment, and who hoped and even prayed that they would never see foreign service, received their first feeling of fear. Here and there one could see a middle-aged man, who left his wife and children to fight for his country, "because duty called him," wondering about his loved ones, and saddened at the thoughts of what might happen. I have seen grown men weep and young men wander about among the tents in the small hours of the night praying and longing for that which they knew they could not have—a parting kiss from a mother, a word of advice from a father, or a last farewell from a sweetheart.

In one of the tents of our company, on the particular evening of which I write, a group of soldiers were talking about the move. One young man, with a forced smile upon his face, said: "Well, boys, I hope that we sail from New York, and that they let us off for a day or two before we sail. I want to see my mother once more, and say good-bye to my sweetheart for the last time, for I never hope to come back alive." He expressed the feelings of most of the men in the camp. They are American soldiers, and they are going to fight for America, but they are going with the spirit that they will never return, or live through the war; that when they leave American shores they look upon them for the last time, and expect never to see them again.

No wonder they are sad when the order to move comes.

In that same tent were a few "Mormon" soldiers. One of them spoke up and said: "I would like to see my mother and sweetheart before I go, but if I did, it would not be for the last time. I intend to return to them after this war; in fact, I know that I shall return. I am going over to fight for America, and I will fight, but I am just as sure that I shall return home after the war as I am that I am going to Europe." He expressed the feelings of every "Mormon" soldier in the tent.

We are going to fight for America not only because we love it, but because it is the land of promise. It is the land which God has chosen as the home of Israel and the birthplace of liberty. But in our fighting we cannot forget that we are members of His Church. The principles of faith which were taught to us in our childhood come back to us now. We have taken care of our bodies, and prayed to and trusted in our heavenly Father all of our lives, and now that we are going into danger we are just as sure that our Father will protect us, and preserve our lives as David was when he went against Goliath and said, "I come against you in the name of the God

of Israel, the Lord of hosts and he will protect me," (or words to that effect). If we continue to have that faith we cannot fall.

Our greatest hope while we are away is that we will be able to keep ourselves pure, and clean, and return to our homes, honorable men. It is much harder to fight against the immorality which is always about us than to overcome our enemies. We ask for the faith and prayers of our loved ones at home and of the Saints, that we might keep morally clean while we are away. We thank God for our religion, for the hope that it gives us, and for the confidence we have in our heavenly Father. We pray that we might be worthy of his blessings.

Your "Mormon" Soldier Boy in the Service.

The Call

By Dr. M. C. Merrill, Horticulturist, Utah Agricultural College

Loud and clear the tones of the bugle rang out on the frosty air. It was the early morning call to the boys in khaki, encamped on the public square. A momentous day was dawning upon their lives. For the last time they were being called together on the square, their recent drilling-ground, in order to make preparations for their departure to the cantonment. Perhaps it was the last time forever that some of the boys would gather in their native town. What matter? Every man of them was resolute and faced the future with courage. While relatives and loved ones thronged the streets and waved tear-stained handkerchiefs to them, the new soldier boys, with determined tread, and every man in step, proudly marched along in military columns to the railroad station. The call had come; the youth of the valley had responded gloriously. Their lives might be lost, but freedom must never perish from the earth.

With outstretched arms Uncle Sam was majestically appealing to the nation's young manhood to disarm the murderous foe. All up and down and across the country's vast expanse the bugles were sounding forth their thrilling notes. The plow was left in the furrow, the harvester in the field, and bounteous crops were still ungathered, while from every hamlet Uncle Sam's boys were answering his call. The spirit of unified service swept over the country.

Loud and clear the school bells all over free America are ringing forth their appealing chimes. 'Tis a call, an earnest call from the civilization that is, and the civilization that is to be, to the children of this generation. All ye that have ears to hear let them hear. All ye that are far-sighted, let them behold the vision of the future.

If ever there was a time when the schools should be filled,

it is now. Let us profit by the experience of the European countries which now realize their mistake in emptying the schools to fill the armies. The latter soon become inefficient unless the former are maintained.

In the world's great distress she is calling for young men and women who are trained. Nations are bleeding and peoples are perishing from the earth. 'Tis a time for service, loyal, loving, and effective. Yet back of all need for service is the greater need for training and preparation for service. Without knowledge our best efforts become dissipated energy; with knowledge, they are unerring and effective.

Young men of Utah and the West, the call is to *you*—you that are near and you that are afar off. The world needs you, must have you, but it wants you trained. What are your plans for today? For tomorrow? The long winter is soon at hand. How are you going to spend it? In this critical time of the world's history when thrilling pages are being written every day, are you going to loiter away your time on the street corner in idleness? While your brothers at the front toil and suffer, are *you* going to loaf in comfort? Or, are you going to spend your time in usefulness? One of the best ways to do so is to register for the winter course at one of Utah's many splendid educational institutions. The winter work will soon begin. Send for a catalogue at once.

The call is to you and the opportunity is today.
Logan, Utah

Short Stories Wanted

Writers of stories will please notice that the *Era* will select two of the best stories submitted to the editors each month beginning with January 5, and for five months, to May 5, 1918. For the first place story we will pay \$25, for the second \$12.50. If any of the other stories are available, prices will be arranged with the authors. The field is open to all. Stories should range from about two to five thousand words. For further information write the associate editor.

A Study of Evolution

By Elder Anthony W. Ivins, of the Council of the Twelve

[We urge every young man to read this exposition of evolution as delivered by Elder Ivins, at the recent semi-annual conference of the Church. It points out how those who are in doubt may yet preserve their faith in God, if they will carefully contrast the modern theory of evolution with the revealed doctrines of the Church. To believe that this earth life is all there is to existence is a fallacy. All development leading from lesser to greater is the result of the intelligence of an all-wise God.—*Editors.*]

“Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the traditions of their fathers.

“They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

“And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

“And they would not be baptized; neither would they join the Church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God.”—*Book of Mormon.*

People Who Doubt

Since the last general conference of the Church, in April, I have visited many of the organized stakes of Zion. I have been in Canada on the north, and to the extreme limits of this state in the south, and it affords me great pleasure and sincere satisfaction to testify before this large congregation of Latter-day Saints to the faith, the devotion and good works of the great majority of the Latter-day Saints wherever I have been. I have found, however, in all of these different localities people who appear to lack faith, who are indifferent to the doctrines of the gospel as taught by the Church, they do not believe, or at least doubt, that the spirit of man existed before coming to this world, that it lives after leaving it, or that there will be a re-union of the spirit and body in the resurrection from the dead. To them this life is all there is of human existence. In searching for the cause which led up to the unbelief of these young people among the Nephites, to whom the scripture which I have read refers, I discovered, to use the words of those who kept their records, that there appeared among them men of cunning device and flattering words, teaching doctrines which were destructive of faith in God. Prominent among such men was Korihor, from whose words I now wish to read:

“Oh, ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of any thing which is to come.

“Behold, these things which ye call prophecies, which ye say are handed

down by holy prophets, behold, they are foolish traditions of your fathers.

"How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ.

"Ye look forward and say that ye see a remission of your sins. But, behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

"And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but that every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

"And thus did he preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness; * * * telling them that when a man was dead, that was the end thereof."

As I read and reflected upon these words, I thought, how like the past the present is, when applied to this question!

Modern Theory of Evolution

Recently, in one of the stakes of Zion which I visited, a man professing great learning, before a public gathering, with cunning device and flattering words declared to those to whom his remarks were addressed that their ancestors hung from the branches of the forest trees by their tails. With boldness he advocated the theory that man had gradually evolved, without conscious effort, from the lowest type of created life to what he now is, and that as his past had been a continued process of change so is his future to be.

In this, I thought, he is at least consistent, for if man was not always what he is now, if it is true that he has gradually come up from the lower order of created things, what changes may not the future ages bring to him! I took occasion to question the theory advocated by this man, to point out what appeared to me to be its inconsistencies, with the result that a request was made that I read certain books which treated the subject of evolution; some of them, it was said, were in very general use in our common schools. I did so, with the result that my conclusions, long since arrived at, were more strongly confirmed than ever before, and my faith in the revealed word of the Lord strengthened, if that were possible.

The doctrine taught in these books takes you into the realm of doubt, teaches that this earth and all things which are upon it are the result of chance, it leaves you bewildered regarding the past, uncertain of the present, and without hope in the future. The truth, as revealed from heaven, teaches the plan of an infinitely wise Creator, designed for the accomplishment of a divine purpose.

I know it will be claimed that I am not capable of discussing this question, that I am not a learned man, that I have no college degree, and consequently am incapable of rendering intelligent judgment. I admit that I have not passed my life behind closed

doors, reading books written by uninspired men, and accepting their conclusions without reserve. I have not passed it in an effort to produce, by cross breeding, a new species of guinea pig, or by selection and intensive cultivation a new variety of pea; but I have read some books, have been in close contact with nature unspoiled by the hand of man, have been an observer and student of my surroundings, until I have reached conclusions which satisfy me, and seem to justify my faith, and so I am going to assume to tread upon this ground made sacred to men of so-called learning, and express to this congregation the result of some of my observations.

This modern theory of evolution suggests that at a period in the past, so remote that it is almost beyond conception, by some spontaneous action, the earth came into existence. By degrees life appeared upon it; it gradually changed under some natural process until what in the beginning was a very inferior form of vegetable and animal life evolved into what the world now is, with man representing its highest development.

I take it for granted that if this theory is admitted it must logically follow that this evolution from an inferior condition is still in process of development, and that just as man at present has no association or affinity with the source from which he is said to have sprung, so as the ages pass he will be as unlike what he now is, as he is now unlike what he once was.

Teaching of the Church Contrasted

In contrast to this theory we have the doctrine taught by the Church that the earth, and all that is upon it, were created by God's fiat, or decree. That the earth, the vegetation, and all life were created in successive periods, and lastly man, in the image of God created he him, male and female created he them. The only created thing which was in the image of God, the only created thing endowed with reason, and in a degree with the intelligence of the Creator. And God gave to man dominion over the fishes of the sea, the fowls of the air, and every other created thing. Because of transgression a curse came upon the earth, and it was decreed that thorns and thistles should be its spontaneous product, that the natural tendency of all created things should be toward decay and dissolution, and that redemption from these untoward conditions could only come through the application of the intelligence with which man had been endowed, and the effort which he put forth to subdue the earth and redeem it until it should be restored to its paradisiacal glory.

I desire to ask advocates of this theory of evolution without conscious effort, to point me to a single instance where, within the known history of the world, any living thing has, without

application of the intelligent effort of man, which is the application of the intelligence of God, changed from what it was to something else, where a thing has come up from an inferior to a superior condition. On the other hand my own observation has taught me that the moment the most highly developed thing is left to itself, left to chance, without the intelligent application of the intelligence of man, it immediately reverts from what it is to an inferior condition, just as the Lord decreed it should.

How Far Evolution is Tenable

I am a believer in evolution. I can very readily believe that my ancestors may have lived in a cave or in the rudest kind of habitation, whereas, today men live in palaces. I can very readily understand that these primitive, simple homes may have been warmed and lighted by fire that was produced by the rubbing together of sticks, where today it is produced by the application of those scientific means which have been revealed to men through the Spirit of God by which they have been enabled to apply to their convenience the elements with which they are surrounded. I can very readily believe that whereas they cultivated the earth with the most primitive agricultural implements and fought their battles with weapons made of stone, men now cultivate the earth by the application of the most scientific methods and that their battles are fought by processes unthought of and unknown to primitive man. I can readily understand that they gathered from the beds of the rivers and chisled from the rock the native metal which they hammered into ornaments and used perhaps as circulating medium, whereas now the ores are mined and the metals extracted by the most intricate chemical process. In this I see the most marvelous progress, the most wonderful evolution; but I see in it all, my brethren and sisters, not the result of chance, but the development of the mind of man, which is after the order of the mind of God; that, as he grew, his observation taught him that there were better ways of doing things than the way in which he was doing them, and that as he reflected and thought and studied, God gave him wisdom to go on and to thus perfect the primitive thought which he originally had. I have seen the most beautiful things in the vegetable world that the hand of man and the wisdom of all these ages has created, left to itself for a short time, left to chance, almost immediately revert to wild condition. I have seen horses and cattle bred up to the very highest standard left only for a short period of time to themselves, become degenerated, illustrating just what God's word declared, that the natural tendency of all that pertains to this earth is towards decline, towards dissolution, not to go on and on without intelligent effort until perfection is reached. But one of these learned

men said to me when I illustrated my thought in this way, "Why, that is natural, that is because of environment; those horses degenerated and became mustangs because that was the very best condition that they could be in to adapt themselves to their surroundings." That may be true, but the argument does not hold good, because I took those very same horses, eating the same grass, drinking the same water, exposed to the same storm and sunshine, and by the application of my own intelligence, my own judgment, I began to bring them back to the condition in which they formerly were, but that did not occur to those which man had neglected and to which he had given no attention.

Conclusions Reached

So, my brethren and sisters, I have reached this conclusion, and that is the thought which I desire to leave in your minds, that whatever of development there is in the world, whatever of evolution has come, leading from lesser to greater things, from worse to better conditions, are the results of the intelligence of God, as it is represented in the only created thing that stands in his image in the world.

Desiring at one time in my life to know something of the rocks, of the earth upon which we live, as its conditions have been determined by scientific research, I went to a book store and purchased this little book, *Steele's Series in the Natural Sciences, Geology*, a work written by J. Dorman Steele, author of works in chemistry, physics, zoology, botany, astronomy, physiology and geology, a simple exposition of the scientific truths known to the world at that time, a book which has been used in thousands of schools, a book with which many of my hearers will be more familiar than I, because I have never studied it under the direction of a teacher, but I read and studied it with very great interest by myself. I did not expect at the conclusion to find what I discovered. I shall never forget the impression that the words of this man made upon my mind in his conclusion of this little work, and I want to read them to you because they are entitled to weight, coming as they do from a man of profound thought and great learning:

"We have traced in the dim light of the past the history of our earth and its inhabitants. Everywhere we have found a Divine Hand shaping and moulding to accomplish a Divine ideal. 'In the beginning God.' We can add nothing to the old Hebrew declaration. We have gone back to the origin of man, and there, too, we have rested on that sublime truth, 'In the beginning God.' We have winged our imagination backward to the time when our earth was 'without form and void,' and here again we have felt the force of that same statement, 'In the beginning God.'

"Was man created directly by God's fiat, or by some intermediate process of secondary causes? 'Alas for the impotence of science and the scope of our finite intelligence!' We bring the subtlest agencies to the accomplishment of our designs—heat, light, electricity—but when we seek to develop from them even the intangible forces which clothe the decay-

ing rock with verdure, or mantle the stagnant pool with slime, failure inevitably waits upon us. In vain do we seek to associate vital manifestation with electrical action, we may resolve the vital organism into cells and granules and nuclei, but the life eludes our proudest philosophy. If, under certain conditions, inorganic matter assumes organic form, those conditions and the laws which govern them are alike unknown to us. And so we pause on the threshold of created life, and, standing reverently aside, lay humbly down our little wisdom as we recognize the unfathomable greatness of the one all-wise Creator."

Advice to the People

My brethren and sisters, the thought which I wish to leave with you is this, in your search after knowledge, in your desire to become profound, in your study of philosophy, do not lose sight of this one thought that God, the Creator of heaven and earth is the author of intelligence, and all the light and knowledge and wisdom which have come to man or which will ever come to him emanate from that source. Do not allow yourselves, because of the words of men of cunning device and flattering words—they are here just as they were among the Nephites—to be deluded and led away from the eternal truth that we must recognize God our Father, who is the author of all things, the Creator of heaven and earth, to whom all men owe deference, and allegiance, and service, whether they render it or not. Do not deny the atonement wrought out by his only begotten Son. Do not become obsessed with the thought that this life is all there is to human existence, because it is a fallacy.

Testimony

I bear witness of it to you in all humility. I have tried to understand, I have studied, I have sought the Lord from my youth until the present time when I am growing old. I find from my own observation, my own study, and the testimony which God has given me, the eternal truth of these things growing stronger and stronger, if that were possible. He has restored the truth to the earth through the agency of the Prophet Joseph Smith; the fulness of the gospel is here; it is the power of God unto salvation and has in it everlasting life to all of those who believe and obey.

May the Lord preserve us from delusions which are abroad in the land, fix faith firmly in our hearts that we may hold fast to the iron rod which is the word of God, and it will bear us safely through, until we find our way back into the presence of our Creator, and then we will understand. Yes, there has been evolution, evolution will continue until we shall become like him, knowing as we are known, seeing as we are seen, and comprehending that in all these wonderful works that are around us, the wisdom of God is manifest and that the laws by which they have been accomplished are simple, and will be simple to us when we come to understand them.

EDITORS' TABLE



Who was Joseph Smith?

He was the Prophet of the Dispensation of the Fulness of Times,

Son of Joseph Smith and Lucy Mack Smith, born in Sharon, Windsor county, Vermont, December 23, 1805; received his first vision in the spring of 1820, in which he beheld God the Father and his Son, Jesus Christ; obtained the plates of the Book of Mormon, under direction of the angel Moroni, September 22, 1827; was ordained to the Aaronic Priesthood by John the Baptist, May 15, 1829, and soon thereafter, to the Melchizedek Priesthood, by the ancient apostles, Peter, James and John; published the Book of Mormon, which he had previously translated from the plates by the means of Urim and Thummim, and the power and inspiration of God, early in 1830; organized the Church of Jesus Christ of Latter-day Saints by revelation of God, April 6, 1830; established the British Mission in 1837, founded Nauvoo in 1839, and gathered thousands of the Saints; preached the Gospel; received at various times, from 1823 to 1844, the revelations of the Lord for the building up of the Church, which are found in the Doctrine and Covenants, and, at last, having laid the secure foundations of God's "marvelous work and a wonder," sealed the testimony of his mission and labors with his blood, in Carthage jail, June 27, 1844, where he and his brother Hyrum, the patriarch, were brutally murdered by a mob.

Previous to his assassination he said:

"I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."

The scriptural counsel that made him wise:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Further Answers

By President Joseph F. Smith

"To me, there is a sweet fascination in the contemplation of his childhood and youth. I love to contemplate the innocence

and the artless simplicity of his boyhood. It bears record that he was honest, that he was led by the Spirit of God to perform his wonderful mission. How could a child at his age be impelled by other than honest motives in the accomplishment of his high and holy calling? What he did he was led to do by the inspiration and guidance of his heavenly Father, of this I feel assured.

"He was much like other children; his play was like that of his companions; his thoughts, like those of most children, were innocent, and consequently he was incapable of the knavery and connivance that his enemies declared he practiced. Though poor, his parents were honest and good; they delighted in the truth, and it was their honest desire to live according to the best light within them. Love and good will to all found expression in their hearts and actions, and their children were imbued with like sentiments. They were firm believers in God, and trusted in his watchcare over his children. They had frequently received manifestations of his loving kindness, in dreams, visions, and inspirations, and God had healed their little ones, in answer to prayer, when they were nigh unto death. It was in such an atmosphere, that the boy was reared. Joseph was a remarkably quiet and well-disposed child who gave his parents little or no trouble. As early as the age of eight, he gave proof that besides being thoughtful, easily governed, and of sweet and loving disposition, he possessed the foundation principles of a good character—filial affection, patience, endurance, courage.

"Concerning his spiritual manifestations, is it reasonable to suppose that there could have been premeditated deceit on the part of the boy, and such a boy, in his simple statement of what he saw and heard? No; neither could the answer which the heavenly messenger gave to him, have been composed in the child's own mind. Joseph Smith's testimony concerning his heavenly manifestations, in later life, was as simple, straightforward, plain, and true, as it had been in childhood; the fidelity, courage, and love, implanted in and characteristic of his life in boyhood, neither faltered nor changed with maturity. His wisdom came in revelations of God to him.

"One marked illustration of his character, was his love for children. He never saw a child but he desired to take it up and bless it, and many he did so bless, taking them in his arms and upon his knee. I have myself sat upon his knee. He was so fond of children that he would go far out of his way to speak to a little one, which is to me a striking characteristic of true manhood. He had a like true love for the human race. I know, and have known from my childhood, that he was a prophet of God, and I believe in his divine mission with all my heart; and in the authenticity and inspiration of the revelations which he

received, and the Book of Mormon which he was instrumental in bringing forth."

By Orson F. Whitney, of the Council of the Twelve

"Whatever may be said or thought by others, I affirm that the mind which could grasp such splendid and exalted principles, as Joseph Smith the Prophet grasped and revealed, and utter them in a manner so powerful, was essentially a literary mind, the mind of a prophet and a poet, than whom none mightier, save the very Son of God, ever struck the harp of truth and made it vibrant to the music of the spheres.

"'What poem did Joseph Smith produce?' He produced the great poem called 'Mormonism,' the grandest and sublimest epic ever conceived and brought forth by the mind of man. The highest concepts of former poets and prophets are but parts of his concept, mere chapters of his book; even as the dispensation in which they figured were but tributary to this greatest of dispensations, over which he presides. They are the rivers to his ocean, the forerunners to his fulfilment. And yet, he was not the great fulfilment. He stands upon the shoulders of former prophets and sees farther than any of the earlier seers. But above and beyond all is Christ, the Creator, the divine Author of this divinest of poems which, sounded as a prophecy in pre-existent spheres, finds its fullest human expression, in the heaven-inspired song sung by the Prophet of the Last Dispensation."

By Josiah Quincy (Class of 1821, Harvard College)

Mr. Quincy visited Nauvoo, in May, 1844. His impressions of the Prophet Joseph Smith are published in the book, *Figures of the Past*, Robert Bros., Boston, 1884. He says:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon Prophet*. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been: but these hard names furnish no

solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us."

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who has fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance."

"Joseph Smith recognized the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the nation to pay for the slaves from the sale of public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated, eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself in print, as well as in conversation, to the same course in 1844? If the atmosphere

of men's opinions was stirred by such a proposition when the war-clouds were discernible in the sky, was it not a statesmanlike word, eleven years earlier, when the heavens looked tranquil and beneficent?

"Born in the lowest ranks of poverty, without book-learning," * * * * Joseph Smith "had made himself at the age of thirty-nine a power on earth. Of the multitudinous family of Smith, from Adam down (Adam of the 'Wealth of Nations,' I mean), none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent to-day, and the end is not yet.

"I have endeavored to give you the details of my visit to the Mormon Prophet, with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of his difficulty. I myself stand helpless before the puzzle."

By James E. Talmage, of the Council of the Twelve

"The names that live longest as titles of distinction are of men whose message to the world is in a manner new, whose mission is specific and distinctive, and whose commission bears the seal of authority. The man of whom we speak, Joseph Smith, the restorer of the Gospel of Christ, in the latter days; the man through whom was opened the latest dispensation in the work of the Lord,—a dispensation called new, though characterized by the restoration of the authority and powers of all preceding epochs,—this man is one whom men cannot forget or ignore, try as they may. His place in history is secure; his work is recognized as that of a mission delegated to him alone. There is but this answer to the greatest question of the age: *Joseph Smith was truly the prophet of the Most High God.*"

A Word from President George F. Richards

Readers of the *Era* will be delighted to peruse the following message from President George F. Richards, of the European Mission, 295 Edge Lane, Liverpool. It is dated October 24 and addressed to Elder Junius F. Wells, in answer to a letter which he sent recently to President Richards:

"A few lines from you, my dear brother, direct my thoughts homeward, and I am reminded that a commotion is going on in my native land of America, reaching even to the homes of the Saints in the valleys of the Rocky Mountains. This cruel war into which our Nation is being initiated at such a break-neck speed, must be prosecuted to a successful termination for the pro-

tection of our own liberties and freedom and that of other countries not sufficiently strong to protect themselves. If there ever was a righteous war, I think this is one; and the righteousness of the cause is on the side of the Allies. Many of our M. I. A. boys are being called upon to unsheathe the sword in the maintenance of their Country's rights and in defense of the principles of liberty and peace throughout the world. I am glad to know that some of them have as their leader Col. Richard W. Young, and as chaplain and spiritual adviser, our dear brother, Brigham H. Roberts, which will be a safeguard to many against certain evils incident to army life, almost more to be dreaded than the war itself.

"We are prosecuting our missionary work with a fair degree of success considering the limited number of missionaries employed. I hope to take part in the reconstruction which will follow the ending of the war. It is my belief that the purposes of the Lord concerning mankind and their future welfare, will be subserved through the present terrible strife and commotion, which is in the world. All eyes are directed towards the time and condition of peace which will be satisfactory and lasting; and the best minds of many nations will offer their contributions to that end. The Lord working with them, what may not be accomplished? With best wishes for your welfare and success, I am, sincerely your brother,

George F. Richards.

Messages from the Missions

Elders' Headquarters Dedicated and Named

Elder Wilmer J. Maw, Waikato, New Zealand, August 30: "The Elders Headquarters, recently built by the elders and Saints of this district, was



Elders' Headquarters at Waikato, N. Z.

dedicated and given a name according to the native custom, on July 29, by Mission President James N. Lambert. It was named Hiona. The part visible in the picture is divided into two rooms, each measuring 15 by 15 feet. There is also a room 15 by 8 feet at the rear. The Saints purchased the material and furnished the house with necessary things. Much credit is due the members of the Relief Society of the Puketapu branch for the many ways in which they enthusiastically assisted. We are enjoying our work very much, and are being blessed in its performance. We are pleased that we are receiving the *Era* regularly. It is read with great interest by all.

Died in the Harness

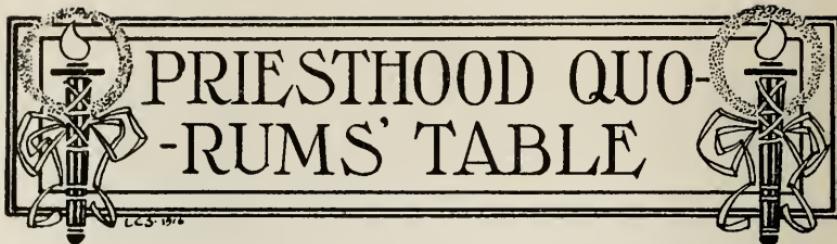
Arnold J. Kunzler, a missionary laboring in the Central States mission, died in Springfield, Missouri, at a hospital, of typhoid fever, Oct. 8, 1917. He is the son of Jacob Kunzler and wife, of Rosette, Utah. Elder Kunzler began his mission April 13, 1917, and labored for a short time in Kansas City and St. Joseph, Mo. His parents came from Switzerland, in 1873, and Elder Kunzler was born March 2, 1896. He was educated in the public schools of Rosette, and the Weber Academy, Ogden. He was an enthusiastic and diligent worker in the mission field, as he had been in the organizations of the Church when at home. The body was returned to Brigham City, Utah, and funeral services were held at Rosette on Sunday, Oct. 15.

Plowing a War Garden

V. L. Pingree, of the Thirty-third ward, Salt Lake City, now on a mission in Pennsylvania, writes to Bishop Edwin S. Sheets, sending this photo of himself engaged in war garden work. "I am certainly enjoying my mission thus far. I had a testimony of the gospel when I was at home, but I am pleased to say that it has grown and been strengthened very much since



I left. I am meeting with the best of success, and I have been invited back to homes several times, which makes me feel that I am doing some good, and it gives me a desire to do more good all the time. I send you my heartfelt thanks for the kind treatment you gave my wife and babes when they were in Salt Lake." The picture shows Elder Pingree on the farm, plowing. This is a real war garden which is being plowed for fall wheat. Elder Pingree labored there for three days.



PRIESTHOOD QUORUM'S TABLE

LC 3-1906

How to Stimulate Interest in Gospel Study

By Professor A. S. Bennion

"Mormonism" stands out today as the most uniquely forceful religion of a century. A wonderful people living a wonderful gospel, the Latter-day Saints have commanded the attention and admiration of the world. To explain the fervor and religious zeal of our pioneer forefathers, four factors must be borne in mind.

In the first place, "Mormonism" was ushered into the world through heavenly manifestation: God himself put the seal of his inspiration and blessing upon the work of the Prophet Joseph, and this fact alone, to those who believed, exerted a wonderful influence. Because God was near to the founders of our Church, they drew near to him. There was a spiritual devotion in their lives unsurpassed in the history of the world.

In the second place, there was a newness about "Mormon" doctrines that appealed forcefully to men and women grown tired of worn-out dogmas. The eternal truths of the gospel of Jesus Christ were made clear to many for the first time. Little wonder that there should be such enthusiasm for a plan of salvation that was real and sensible.

A third very potent factor in the development of a remarkable Church was the persecution heaped upon it. Calamities, particularly those in which suffering is the consequence of injustice, stir men's hearts as nothing else can. To be deprived of property, to be driven from their homes, to see their loved ones struck down, these were calamities that thrilled men in their very souls.

Persecution lent significance to a fourth contributing factor: the Saints were drawn together. Everyone's experience became a common experience. Communal life was not only possible, it was necessary. A common sympathy fostered a common faith and developed a splendid responsiveness to the things of God.

Today, both time and circumstances call our attention to a change. Virtually a century has elapsed since the first heavenly manifestation to the boy prophet, the immanence of God is perhaps a little less keenly perceived. The newness of "Mormonism" becomes now rather the "taken-for-granted soundness" of a gospel with which we have lived more or less familiarly. We no longer feel the sting of persecution; in fact we perhaps suffer from the carelessness attendant upon continued peace and prosperity. And lastly, of course, we now no longer are a band of sequestered Saints. We are scattered and, in part at least, are "of the world" for the world is with us.

We admire the splendid faith of our pioneer forefathers; we revere their memories and their devotion. How may we impress upon the minds and hearts of a younger generation the truths of the gospel so that they may become a vital, stimulating force?

We cannot here enter into a consideration of all the various agencies that contribute so richly in the proper development of youth; let us concern ourselves with the possibilities of the class recitation in the promotion of the true spirit of "Mormonism."

We need today teaching, teaching that reaches the hearts of people! We need teachers, teachers with a strong faith in God, devoted to his

service, teachers with a zeal that prompts an honest effort in the saving of souls.

Much of our teaching amounts to little more than scratching the surface of the principles of the gospel. Assuming that home preparation of lessons is largely an impossibility, we let generalized preaching and superficial comment take the place of intelligent, well-thought-out discussions that really get at the heart of things. Handing down the generalized conclusions of a preceding generation cannot inspire young minds. They demand newness and concreteness of knowledge and experience. Youth is a period of vigor and spontaneity. We need more Goliath than Job or Jeremiah in our appeals to young men.

So far as the class recitation is concerned, we need as never before, thorough preparation on the part of the teacher. It is to be hoped that the day will soon be gone when the teacher will hurry through his lesson in the half hour just preceding his appearance before his class. "Eleventh-hour skimming" can no longer pass for preparation. Contrast the "eleventh hour" teacher with the one who, having read his lesson a week in advance, has spent the days since collecting rich, new material that will challenge the interest of his class. The latter teacher can start a discussion off with such a vital question, or with a consideration of such new aspect, that even the backward student will find himself interested. Curiosity stirs us all to inquire into the new and the extraordinary. Human nature always comes to the assistance of the teacher with a message.

We have too many instructors, too few teachers, teachers who are content only when they can stir students into a new consciousness of the glories of the gospel. To teach is to inspire.

"Thou must to thyself be true, if thou the truth wouldest teach: Thy soul must overflow, if thou another soul wouldest reach." The teacher who would "reach souls" will find himself pondering his lesson throughout the week that he may breathe the breath of life into it.

Next to thorough preparation on the part of the teacher, there must be such an assignment of lessons that students are made to do home preparation. Live teachers everywhere convince us that such preparation can be secured—nothing short of it will make a good class. A thoughtful selection of vital topics definitely and impressively assigned can always be counted upon for results. It often is helpful to write out the assignments to be distributed until a sentiment for home preparation is created. "One hundred per cent active recitation" is a splendid slogan. Youth craves activity—activity follows naturally upon preparation. Get the confidence of the "liveliest" member of the class, get him privately to accept the responsibility of leading out in the next class discussion, have him help you make preparation popular and your task is half solved.

The contribution of twenty is far richer than the contribution of three or four. How many in your class regularly take part in discussions? How are you planning consciously to induce the others to participate? Young men will not respond with enthusiasm to the gospel until they have turned the searchlight of inquiry upon its principles and stirred themselves into an appreciation of their beauty. Youth needs at times to be shocked out of its intellectual and spiritual laziness. Just as it would be ridiculous for an athletic coach to do the football practicing for his boys while they looked on, so in good part is it for a teacher to lecture while his students listen or sleep on.

If preparation on the part of the teacher and a similar preparation on the part of the students are two of the essentials to successful class work, surely the teacher's personality, his attitude toward his class, is a third powerful influence. Are you the kind of teacher you should like to go to, if you were a student? Is it easy for your class to forget your teachings, or do you impress them so as never to be forgotten. What charm do you

add to the ideas you present? Do your methods insure on your part a conscious, constant growth?

Desirable Qualities in Teachers

The writer of this article has been interested recently in finding out just what young people like in teachers. Here are some of the desired characteristics which may prompt us all to a little self-analysis:

Congeniality, broad-mindedness, willingness to entertain questions, sense of humor, cheerfulness, sympathy, originality, pleasing appearance, patience, sincerity.

The ability to make students work and want to work: to make clear explanations, definite assignments, to be pleasant without being easy, to capitalize new ideas, to keep a class busy, to enkindle spiritual fire, to be human.

In short, if we would stimulate in the hearts of young Latter-day Saints a living faith in God and in their religion, we must so prepare, so grow, so be, so live, and so consecrate ourselves to the task of real teaching that we can become an inspiration to all who come in contact with us. And for our reward, God's greatest honor, the saving of the souls of men.

Changes in Officers for the Months of September and October, 1917

September.—New Wards.—Upaleo ward, Duchesne stake, Emanuel B. Murphy, bishop.

Arcadia ward, Duchesne stake, Solomon O. Solmanson, bishop.

Jordan ward, Salt Lake stake, Stephen T. Durrant, bishop, address 930 West North Temple, City.

New Bishops.—Smithfield 1st ward, Benson stake, Christian J. Plowman succeeded George Y. Smith; address Smithfield, Utah.

Sunset ward, North Davis stake, O. Bowen Hadlock, succeeded Robert Heber Beesley; address Hooper, R. F. D. 2, Utah.

Hayden ward, Duschesne stake, Louis E. Allred succeeded Roger Horrocks, address same.

Mt. Emmons ward, Duchesne stake, Jesse L. Smith succeeded Owen Bennington, address same.

October.—President of Mission.—Australian Mission, Arnold D. Miller succeeded Don C. Rushton, address same.

New Bishops.—Mayfield ward, South Sanpete stake, Albertus Willardsen succeeded Hyrum Christensen, address same.

Knightsville ward, Tintic stake, Benjamin Higginson succeeded George H. Taylor, address same.

Cedarville ward, Onieda stake, Rasmus Nelson succeeded Henry Stimpson, address same.

Central ward, Bannock stake, Gustaf E. Anderson succeeded R. G. Jorgensen, address same.

Pocatello Second ward, Pocatello stake, Ammon Y. Satterfield succeeded Henry E. Reddish, address same.

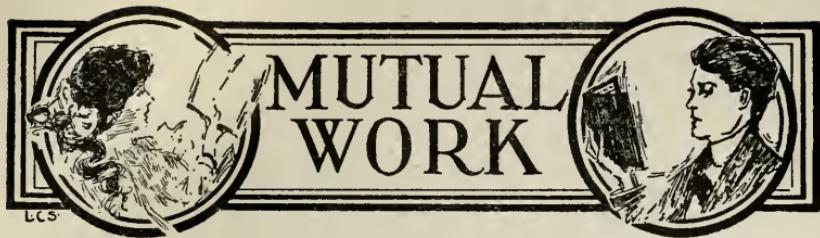
Priesthood Study for 1918

For the High Priests, Seventies and Elders, *Social and Economic Aspects of Mormonism*.

For the Priests, *The Restoration—Widtsoe; The Great Apostasy—Talmage*.

For the Teachers, *Life of Christ*.

For the Deacons, *The Latter-day Prophet*, a study based on a book of the same title by President George Q. Cannon. Every effort is being made to have these books ready for distribution by the first of January, 1918.



Live Associations

The Mutual Improvement Associations in Forest Dale, of the Granite Stake of Zion, are a revelation in organization and efficiency. Promptly at 7 o'clock, the ward officers' meeting is held, with a large per cent of the forty officers in attendance. The business is carried out according to order, in a ready and effective manner, leaving no officer ignorant of what his duty is during the session of the association. The time for opening, 7:30, having arrived, some three hundred and sixty members were seated in the assembly hall out of a membership of about 400 young men and young women. The well-prepared preliminary program occupies thirty minutes. The associations now separate, the members proceeding in order to the various class rooms. A visit to the classes showed that each of them was provided with teachers who were both interested and prepared. The classes generally had from fifteen to twenty members. Every study was represented and in some of the studies there were two and three classes, about twenty in all. Exactly at nine o'clock the classes were dismissed to the general assembly room where the closing exercises were punctually given.

The second part of the associations' weekly exercises was now announced by President Geo. B. Freeze who stated that all who desired to remain after the close of the regular meeting, to take part in the activities of the associations, might do so. Members interested in debating met in a certain room; those interested in drama and story-telling, in another; boys and girls chorus, in a third; the esthetic dance, the social dance, the scouts of whom there were three classes, in other rooms. Moving pictures were also provided. At the reading course table, books were distributed and questions answered pertaining to the reading course.

After dismissal a very few of the three hundred and sixty members present left for home. Nearly all went into these various departments, where competent instructors appeared ready to give one hour's instruction to those who were interested in their particular choice of work. In the debating department a very lively debate was carried on. In the dramatic and story department, three dramas were assigned to the characters, who then separated to practice their particular drama. In the scout department the masters gave instructions to the boys in their work. A moving picture show was attended by those who took a special interest in that division. The person in charge of the reading course, distributed the books to those who desired to read during the week, and also received books from others who had read during the past week; and the attendant was ready and prepared to give instruction and information to inquirers concerning the reading course. A victrola, playing esthetic dances, with a teacher prepared to give instructions to those who desired to learn them, was located in a convenient department.

While these activities were going on, there was a social dance conducted in the amusement hall of the building, well patronized, with good music, properly and modestly conducted in every respect. When we consider that the picture show and the social dance were going on during the whole hour, it is remarkable how many chose the other activities, not generally considered so attractive. To avoid having people come late to take part in the later activities and not attend the class exercises, a door-keeper is stationed at the door, who permits no person to come into the house after the ad-

journalment of the regular meeting. All who take part in the activities must have attended the regular association meeting.

It was learned that during October the Young Ladies' Association, scored 429 points; the young men, 345 points, and the associations, 148, making a total of 922 points for the month of October. At the meeting of November 6, the young ladies scored 205, the young men, 119, and the association, 5, making a total of 329.

Bishop Elias S. Woodruff and his counselors take especial interest in the young people and their activities, attend regularly, and are doing all in their power to make the associations interesting for the young people. Not only that, but every Friday night, in their amusement hall, a first-class picture show is provided, which tends to keep the young people and the old who desire this class of amusement, in the ward, instead of going to the city for their entertainment. President G. E. Freeze, and his associates, as well as President McCune of the Young Ladies, and her associates, are active and alive to every new thing that will instruct and interest the young people. The associations which they are conducting are certainly models of efficiency and interest. They are remarkable schools of education in literature, ethics, religious and moral training, and recreation.

It might be added that scoring is done by each individual member who is furnished each evening with an individual scoring card which is filled out and handed to the special association secretary, who compiles it weekly.

Purpose in Studying the Doctrine and Covenants

A number of class leaders have written to the committee asking for a definite purpose in the study of the Ethics of the Doctrine and Covenants, and also for other information concerning the complete course. From answers written by Dr. George H. Brimhall, we cull some information that may be of value to other class leaders:

In the first place it may be said that the general object in this study is, *First*: The discovery of a code of morals, or a set of rules that, followed, will insure the personal salvation of the individual.

Secondly: To show that the best code of morals, the best system of ethics, is to be found in the Doctrine and Covenants, and give reasons why.

Thirdly: To induce the student, the reader, and the people generally, to study the Doctrine and Covenants with a view to adopting its superior system of ethics.

"We have made the attempt to make each lesson complete in itself, just as each revelation is quite complete in and of itself; yet there is a thread of common interest and philosophy that holds them all together. We have endeavored in the first lessons to lay the foundation for the necessity of religion. Having shown that the perfect life is impossible without religion, we are then in the position to recognize the superiority of a system, or code, or collection, of ethical principles having a religious background.

"It is our purpose to select from the Doctrine and Covenants, the principles which are of intrinsic value to man, regardless of their source, and then ask, or perhaps challenge, any single code of ethics as being possessed of as choice and as complete a set of rules of life as that contained in the Doctrine and Covenants. If it shall be found that the Doctrine and Covenants contains more of what is needed to keep the individual and the community in harmony with the universe, the question will then arise, 'How was it possible for Joseph Smith to give to the world a life-creed which has no equal?' We then place the investigator in a position of either accepting Joseph Smith as a man in advance of all his predecessors, and those who have thus far come after him, or that he had access to of Source of in-

formation above that which has come through the experiences of men."

"If we establish, furthermore, the facts that the ethics of right and wrong from the standard of man's experience, always has been inadequate, and that the Doctrine and Covenants contains a set of rules of life sufficient for man's happiness, we are ready to ask the question, Why are these rules of life superior? The objector stands in the presence of the dilemma of accepting Joseph Smith as a man, a reformer, superior to any previous one, or any man after him up to date, or that he had access to something more than human intelligence."

Efficiency Report

We call the attention of all the stake superintendents and secretaries of the Church, and also all ward presidents and secretaries, to the efficiency report which appears in this number. We trust that such stakes as have not sent in their reports for October may be certain to do so for November. It is a very simple act, and the ward secretaries should especially be prompt in notifying the stake secretaries by the first day of each month, so that the stake secretaries may compile their reports and have them in the hands of the general secretary for publication in the *Era* by the 10th of each month. In case stakes have nothing to report, send a letter so stating, which will be your report. A number of stakes not on the report for October have written that their report for November will make a good showing in all the items.

The Tintic stake starts its efficiency report for October with six tens. Every family has been canvassed for the *Era*, and the results were very gratifying. All the wards show an increase in subscriptions, some wards having increased from one to fifteen, and a number of others doubled their subscriptions. Last year the wards composing that stake had fifty-three subscriptions to the *Era*; this year, so far, they have reported one hundred and nine, more than double, and the amount is only nine subscribers short of the regular five per cent of the Church population. Superintendent J. William Harrison further reports that the general fund campaign was successful, and they will make a large increase in their funds for this year. He also reports good success in their work for the Liberty Loan Bond. His report, Nov. 6, states that the superintendency had visited every ward association in the stake since the convention, and that they were now arranging for a joint visit with the young ladies.

Ethics of the Doctrine and Covenants

Lesson Seven—Ethics of Liberty.

The fundamental purpose of this lesson is to show that the Doctrine and Covenants provides for universal human liberty.

The Doctrine and Covenants specifically declares against all forms of human bondage (See Sec. 101:79). Compare the divine utterances as ethical principles with the human declarations that liberty is an inalienable right, and that all men are created free and equal; and consider under which of these statements would it have been most difficult to establish a system of slavery or imprisonment for debt.

Compare these ethical propositions with Doctrine and Covenants 1:10 and Sec. 76:

Liberty and law are inseparable.

The higher the law the greater the liberty, the lower the law, the less the liberty.

Special privileges for special services.

Even to the mind denying the divine origin of the vision of the three glories, how must the provisions made therein for the distribution of freedom still appear as to fairness, equity and wisdom?

Compare: "Governments derive their just powers from the consent of the governed," with 28:13; 26:2, in the Doctrine and Covenants.

Compare Doctrine and Covenants 101:77-80; 98:5 with the following:

The rights of humanity are greater than the rights of any nation.

Suggestive propositions for topics of conversation on the subject of liberty:

Liberty is free agency in action.

Liberty is the right to do as one pleases as long as he pleases to do right.

Liberty is agency operating for the immediate and remote welfare of the individual and the race.

The safety of the Universe depends upon the parallelism in the advancement of intelligence and the extension of agency.

Problems:

1. What does a law of perfect liberty mean to you? Explain and illustrate.

2. Correlate this latest ethical utterance: "It is our duty to make the world safe for Democracy," with the Doctrine and Covenants, 98:5.

Lesson Eight—Honesty.

The chief purpose of this lesson is to find out to what extent the Doctrine and Covenants contains rules of conduct for the development of the ethical virtue, honesty, and to intensify an interest towards forming the habit of honesty in speech and thought. Honesty includes and rests upon sincerity.

Honesty in Speech

A lie from a high, broad, ethical point of view, where the conscience or ethical conviction of the one uttering the untruth is taken into consideration, must have behind it indifference, cowardice, or ill-will. Truth-telling is not always ethical. "Thou shalt not lie," Doc. and Cov. 10:28. The welfare of the group demands the elimination of the liar. See Doc. and Cov. 42:21. Perjury and severe penalty are inseparable (Doc. and Cov. 121: 18-24). The wilful (hateful) denial of truth is a form of treason (Doc. and Cov. 76:31-32).

Honesty of Thought and Desire.

Covetousness is desire for unlawful possession. It is a form of mental theft (Doc. and Cov. 19:25-26). In the entire social universe calamity follows covetousness (Doc. and Cov. 104:4).

Problems:

1. Of what form of dishonesty is a man guilty who studies how to evade his taxes, his tithing, his debts, or doing his bit for the public welfare?

2. What is meant by coveting one's own property? Illustrate.

3. What ethical utterance of the Savior makes truth the source of freedom and liberty?

4. Under what circumstances would it be unethical to tell that which was not meant for us to hear? When would it be ethical? Illustrate.

Some supplemental references and sayings for consideration by individual members of the class:

See Doctrine and Covenants 93:24; 84:45, 46; 1:39.

See Hymn, "O, Say, What is Truth."

The noblest work of God is an honest man.

Truth fired from hate's bow is a poisoned arrow.

Truth wielded by wisdom is the sword of right.

Truth used by envy is the stiletto of slander.

Truth hurled from the sling of correction is a thunderbolt of purification.

Truth stolen from confidence is treason's tool.

Truth in the citadel of right is entitled to every means of protection that discretion can devise.

Truth hurried past authority is the tattler's telegram.

Truth, like light, may be turned on in blinding quantities.

Truth told before its time is an ethical abortion.

Lesson Nine—Review and Suggestions.

Review of previous lessons and a consideration of the following suggestions:

Suggestions to Students on How to Prepare a Lesson.

1. Read the title of the lesson and see what it means to you.
2. Read the lesson through, problems and all. It will take but a short time and will give you a general view of the field of study.
3. Go over the lesson a second time, looking up the references and reading them.
4. Try to answer the problems to yourself.
5. Think about every part of the lesson and make it a topic of conversation with your companions.

Suggestions on How to Present an Advanced Senior Class Lesson.

1. Have an outline of procedure clearly in mind, or better, on paper. It will aid you in the economy of time and in preventing the entire sidetracking of the main subject.
2. Always call for the preparation.
3. See to it that some review work is done in each recitation, either by test questions or correlation of the past with the present.
4. Encourage free discussion and guard against an inequitable distribution of time.
5. Endeavor to have questions settled by investigation and carefully drawn conclusions; not the *ipse dixit* of the teacher. Do not be afraid to leave some questions unanswered.
6. Try to have a brief preview of the succeeding lesson, pointing out the general purposes of the lesson and suggesting a mode of attack.

New Y. M. M. I. A. Roll Book

The new Y. M. M. I. A. Roll Book is ready for distribution. A number of changes are made to conform to the annual report, samples of which will be forwarded soon to stake superintendents. Order your roll books now so that your record will conform to the new report blanks for 1917-18.

PASSING EVENTS

New York, on Nov. 6, voted for the full enfranchisement of nearly two million women by a majority which was expected to reach one hundred thousand.

The British sank a masked raider, a cruiser, and ten armed ships in Cattegat, on Nov. 3. The auxiliary cruiser was armed with six-inch guns. Sixty-four prisoners were rescued by the British who sustained no losses.

The city of Gaza was captured by the British, on Nov. 7. This is a city in the southern part of Palestine, referred to in the Bible, as Gaza, which is desert. Beersheba, fifty miles south of Jerusalem had previously been captured.

New Mexico and Ohio voted on the prohibition question. New Mexico, it was reported, joined the prohibition ranks by a majority of twenty thousand, but from latest returns Ohio remained wet. That state voted decisively against women suffrage.

"Alcedo," an American patrol boat, was torpedoed and sunk by a German submarine, in the war zone, at 1:30 on the morning of Nov. 5. The ship sank in four minutes. One officer and twenty men are missing. The *Alcedo* carried a crew of seven officers and eighty-five men.

Vice President Thomas R. Marshall visited Salt Lake City, and spoke before the Bonneville Club, Hotel Utah, at a dinner, Nov. 1. He completed his address to the Bonneville club by saying: "For myself, I lift my hand to heaven and swear allegiance to President Woodrow Wilson and to America and Democracy, and may God guard and keep alive this Republic of ours."

The election in Utah.—Le Roy Dixon was elected mayor of Provo against William D. Roberts; and T. Samuel Browning was elected at Ogden over A. R. Haywood who was the former mayor. Two new men were elected in Salt Lake City, in the City Commission, namely, A. H. Crabbe and C. Clarence Neslen. At Logan, Mayor Asa Bullen was re-elected to succeed himself.

On the West Battle Front in France, the British and the French have made great headway in driving the Germans back. From Oct. 23, to Nov. 3, the French captured four hundred and twenty-two guns and seven hundred and twenty-two machine guns, and took a great many prisoners. The French extended their gains on the Aisne south of Loan, and regained 25 square miles of French territory. Many German prisoners were taken.

Brazil has proclaimed war against Germany. The two Chambers, by an almost unanimous vote, declared that a state of war with Germany exists, and President Braz issued a proclamation in accordance with that vote on October 26, since which time war preparations have been going on steadily in that republic of South America, which has already competent representatives studying the situation on the battle front in France.

Count Luxburg, the German minister to Argentina, has had two more letters which were sent by him to his government through the Swedish legation at Buenos Ayres, made public by Secretary Lansing, October 29. These letters urged the intimidation of Brazil by a submarine squadron,

and spoke of the German intentions to "reorganize" Southern Brazil where there are half a million Germans.

Shelley, Idaho, celebrated, Nov. 14, the completion of a new sugar factory, in that city, built and completed recently, by the Utah-Idaho Sugar Company. There was a program of music and speeches, addresses being given by Dr. Edwin Cutler, Mark Austin, and others, with splendid music, under Joseph Adams as leader. There was also a great barbecue in the center of the city, and all visitors were invited to partake of this old fashioned treat. The exercises closed with a grand ball in the evening.

The winter term of the Utah Agricultural College opens December 3, to run twelve weeks, to March 12, 1918. The Utah Agricultural College is the first agricultural institution in America to adapt its course of study to the needs of the people by breaking its school year into a fall, a winter, and a spring term. This winter term represents a complete unit of work especially outlined for the practical person. During this period, the College will offer intensely practical work.

J. Lewis Barthou was appointed new foreign minister of France on October 24, after a crisis in the ministry of France. His appointment in the place of Alexandre Ribot averted for a time at least the fall of the Painleve ministry. Mr. Ribot was regarded with hostility in the Chamber, and the change, it was believed, would enable the Painleve cabinet to continue in office, but on Nov. 13, Prof. Paul Painleve resigned, and on the 15th Ex-Premier Clemenceau, a famous editor and shrewd statesman, accepted the Premiership.

Americans in the trenches in France have had their first conflict with the Germans. On Nov. 4, it was reported that the Germans had made an attack on the first line trenches where United States troops had been taken for instructions. Three Americans were killed, five wounded, and twelve captured or missing. The three killed are, Private Thomas F. Enright, Pennsylvania, Private James B. Gresham, Indiana, Private Merle D. Hay, Iowa. The German papers made great sport over the captured American soldiers. The Americans fought with great valor but were overcome by numbers.

Count George Von Hertling, the Bavarian Prime Minister, has been appointed (October 29) to the post of Imperial Chancellor, vice Dr. Michaelis, who was recently superseded. It is the first time since the creation of the present German Empire that the post has been filled by a Bavarian. It has always been filled heretofore by a Prussian, who also held, at the same time, the post of Premier of the Kingdom of Prussia. Count Von Hertling succeeded Dr. Michaelis who is now merely Prime Minister of Prussia. The new Chancellor is a member of the Catholic Centrists, but what stand he will take, politically, is not known. It is said that last year he was willing for peace without indemnities.

The Russian Government at Petrograd was taken over by the Bolshevik forces early in November. On the 9th, the all Russian Congress of workmen and soldier delegates named a cabinet composed entirely of Bolsheviks. It is headed by Nikolai Lenine as premier and Leon Trotzky, foreign minister. Up to the 14th conflicting reports as to the result of the conflict occurring in Petrograd and surrounding districts between the Kerensky forces and the forces of the new government, were made public. Fierce fighting in the streets of Petrograd resulting in many deaths continued for days. The counter revolutionary forces of Kerensky and Korniloff sought to counteract the Bolsheviks with what result remains to be seen.

A new Mexican revolutionary movement, said to be headed by Felix

Diaz, is believed to be under way, and being formed along the border, and in the principal cities that are in close touch with Mexico. Juntas have been formed in San Antonio, New Orleans, and Los Angeles, with agents, it is said, in smaller border towns. The whole movement is said to be directly connected with the Yaqui Indian uprising in Sonora. Villa in the meantime, (Nov. 14), whom most people thought dead, in a hand to hand battle, captured Ojinaga, and his troops occupied the town while the federal troops under Juan Espinosa y Cardova fled over the United States border and surrendered to Capt. Theo. Barnes, Jr., commander of the American troops at Presidio, Texas.

A. Mitchell Palmer, formerly representative from Pennsylvania has been appointed to take charge of enemy alien properties during the war. The United States is going to exercise federal control over all German owned properties and industries in this country. This will involve hundreds of millions and perhaps billions of dollars. All German property of a business nature will be taken over by the Government and, if possible, the business will be continued with directors representing the majority of German interests, but appointed by the American Government. All earnings will be held in trust by the organization of Mr. Palmer, and arrangements will also be made for taking over other type of enemy property, notably patents. A record will then be kept of all transactions, and a final accounting will be made after the war.



Floyd L. Weed, graduated from the Latter-day Saints' Business College, in 1912, filled a mission in Sweden and the Central States in 1914 and 1915, returning from Sweden when the war started. He served as President of the Twenty-sixth ward M. I. A. in 1916-17. When the call came for volunteers to serve the United States of America in the war with Germany, he was among the first to volunteer, and enlisted with the National Guard of Utah, now the Field Artillery. He is now in California with Battery D, 145th Regiment Field Artillery, Camp Kearney, California. He married Hedwig Borg in the Salt Lake Temple, on August 24, 1917. Sister Borg filled a mission in the Northern States in 1916-17.

The Second Liberty War Loan was over subscribed by fifty-four per cent of the \$3,000,000,000 asked, and only \$383,000,000 less than the \$5,000,000,000 maximum fixed by the Treasury. The total amount subscribed was \$4,617,432,300. Every federal district exceeded its quota, and 9,400,000 people subscribed for the greatest war financing operation ever attempted by any government. The Liberty Loan subscriptions for the 12th federal reserve district show a grand total of \$290,576,900 credited to the different states as follows: Alaska and Hawaii, \$5,267,505; Arizona, \$7,781,650; California, \$180,888,250; Idaho, \$10,793,700; Nevada, \$3,473,500; Oregon, \$25,455,900; Washington, \$41,399,850; Utah, \$15,517,000. From this it appears that Utah over subscribed her allotment of \$10,000,000 by \$5,517,000, a remarkably excellent record. If the bonds purchased by the soldiers at Fort Douglas had been counted in, it would have raised the amount \$393,000.

The 42nd Infantry of Fort Douglas, the rank and file of which were largely made up of home boys, met with a fatal accident near Cotopaxi, Colorado, on the morning of Nov. 12. The boys left on the D. & R. G. on Saturday, Nov. 10, and were being carried to Camp Dodge, Iowa, for further training. A rear end collision occurred between two sections of the troop train, resulting in the death of three Utah boys: Guy B. Alexander and Sergeant Clayton P. Preston of Logan, and Fred T. Whitehouse of

Salt Lake City, a musician. There were perhaps a score of others injured. Guy B. Alexander came from Heber, and was formerly connected with the Agricultural College of Logan. Claytor P. Preston was the son of the late William B. Preston, Jr., and Kate (Piper) Preston, and was born in Logan. His father was drowned in Bear River some years ago, and not long after, one of his brothers met the same fate. The loss of this son now has utterly prostrated the mother, and has stirred the whole city and state with great sympathy for her. Fred T. Whitehouse was born at Keewani, Illinois, thirty years ago, but has lived with an uncle in Salt Lake City, for five years. He was unmarried. Mr. Preston and Mr. Alexander were both married in August last. The injured men are all said to be getting along towards recovery.

Kaiser Wilhelm is thinner than he was before the war, and the lines in his face show that the arch-enemy of civilization has suffered some of the pangs that he has caused humanity. His figure has lost some of the military carriage of his former bearing and in this photograph unlike those of the



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The Enemy of Democracy—the Kaiser as He Looks Today

past, he is making no effort to conceal the short left arm that is hidden in most of his portraits. On the Kaiser's right is his son Prince Eitel Friedrich who is holding some of the iron crosses the Kaiser bestowed on this occasion to his troops. On the Kaiser's left is Gen. von Winkler. The photograph was made on the occasion of the Kaiser's recent visit to Tarnopol.

The steel armor that has been found so useful in protecting the huge tanks from enemy fire has been put to another use on the front. Protected by armor plate, these Italian soldiers, veritable "Human Tanks" are advancing through a fusilade from the Austrian machine guns almost immune from



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Italians Armored Like Tanks to Protect Them From Austrian Machine Gun Fire

danger though in the midst of battle. It is another occasion where methods of warfare that were considered forever obsolete, have again found employment in battle. Armor has been out of date as clothing for soldiers for centuries, but like the steel helmet, modern warfare has found it almost a necessity.

Patriarch David McKay, father of Elder David O. McKay of the Council of the Twelve, died at the Dee Hospital at Ogden, early on the morning of November 10. Elder McKay was born in Thurso, Scotland, May 3, 1844, and came to Utah with his parents when he was twelve years of age. The greater part of his life was spent in Ogden Valley, where he followed farming. For many years he was a counselor to Bishop Francis A. Hammond, and later was the Bishop of Huntsville, for many years. In his younger days, he was a captain in the Utah Militia in charge of the Eden and Huntsville companies. Later he was commissioned as Major under General Chauncey W. West, during the territorial days. Shortly after the death of his wife, in 1905, he was ordained a Patriarch, and resided much of the time in Ogden. He took a prominent part in politics during his many years of residence in Ogden Valley, and was elected on the Republican ticket, as a member of the House, in the first State legislature. He was afterwards elected Senator in the State Legislature. He was indeed a leader in the community; a man beloved by all with whom he came in contact; a man continually rendering service to his fellows; kind, lovable, affectionate, full of directing counsel, helpful to the poor and the unfortunate, doing good in every walk of life. If ever a man was beloved of the people with whom he came in contact, it was David McKay. Morgan P. McKay, one of his sons is a member of the 134th Aerial Squadron stationed at San Antonio, Texas, and was present at the funeral which took place on Wednesday, Nov. 14, services being held in the Ogden Tabernacle and later in Huntsville, the body being interred in the Huntsville Cemetery.

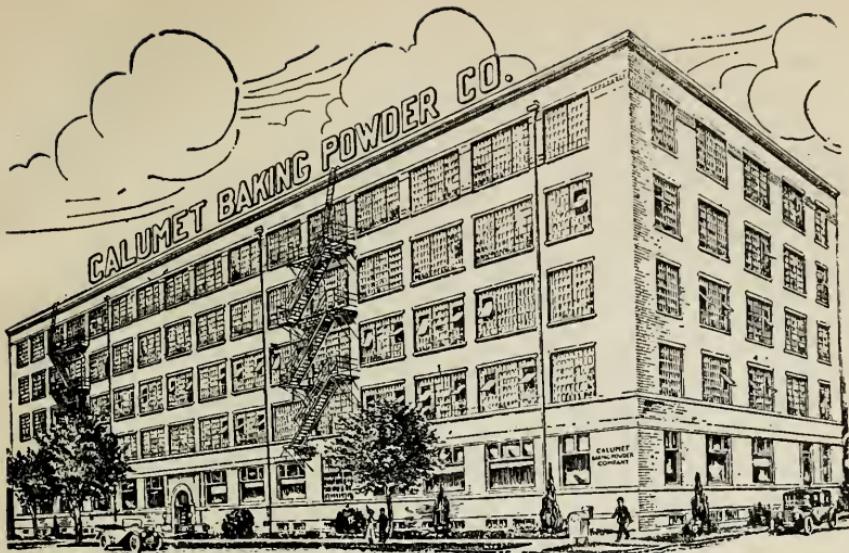
Queen Liliuokalani died at her home in Honolulu, Hawaiian Islands, November 11. In an interview published in the *News* on the 12th, President Joseph F. Smith paid high tribute to the Queen, as a refined and accomplished gentlewoman, and as the author of the famous *Aloha Oe*. On his last visit but one to the Islands, he, in company with Senator Reed Smoot, and Presiding Bishop, C. W. Nibley, called on the deposed queen in her home. President Smith also mentioned the visit of the queen to the President's office in Salt Lake City, on her way to Washington with her lawyer and physician, to make an appeal for certain lands affected by the accession of the Islands to the United States. He also told of her being baptized a member of the Church of Jesus Christ of Latter-day Saints, which is probably the first authentic assertion that the former queen had avowed the faith of the Latter-day Saints. He told of her kind treatment to the elders in the Hawaiian Islands. Mrs. Susa Young Gates spoke of Liliuokalani as a charming, refined woman, and an author. Miss Lucy Gates had delighted the queen by dancing a Kanaka dance, and by singing before the Hawaiian at her home in Honolulu, when Miss Gates was five years old. The despatches state that the queen had recently shown striking patriotism for the United States. She subscribed liberally for the Red Cross fund and the Liberty Loan. When the news first came that a state of war had been declared she hoisted the Stars and Stripes over her residence in Washington place, and advised her former subjects to support the United States government to the fullest.

The Italian Army on the Isonzo front was repulsed by a powerful attack of the Austro-German army, which advanced on October 24, along a front of some fifteen miles. The disorganization spread north and south as the Germans advanced, and within two days, the entire left wing of Cadorna's formation, including the second and third armies, was in full retreat. This opened to the Germans the rear of the Italian army, operating on the Bainsizza Plateaus and the Carso, and Cadorna had no alternative except a hasty retreat to save his entire center and right from being cut off. All the commanding positions in the mountains, that were taken with so much expenditure of blood during the last two years, had to be abandoned almost in a day. On October 29 Udine, the headquarters of the Italian army, was occupied by the Germans. The Italians then retired behind the Tagliamento River. General Cadorna was not able to establish himself behind even that natural line of defense, in time to check the Austro-German advance. But they continued on farther into the country where at length the Italians were able, through the help of English and French reinforcements, to take a stand. What the results will be is not known at the present writing. The disaster on the Isonzo caused great anxiety in London and Paris, and reinforcements of men, guns, and munitions, were hurried into Italy from France. The United States moved all restrictions hitherto placed on imports to Italy, and agreed to put one hundred thousand tons of shipping at the disposal of that country. The severe defeat of the Italian army was followed by the fall of the Boselli cabinet, and a new cabinet was formed with Segnior Orlando as the new Premier, and it is announced that all parties in the Roman Parliament have rallied to the support of the Orlando ministry, and that no further party positions will be permitted as long as the national ~~territory~~ is in danger. German troops had retired from the eastern front, in Russia, and had concentrated to make this attack on Italy, which seems to indicate that the Germans will not push a land campaign against Petrograd this winter, and if the revolution against Kerensky persists, it is probable that a separate peace with Russia may be formed. The Germans took more than 200,000 Italian prisoners, and hundreds of big guns. On Nov. 17 they had been stopped at the river Piave, whose floodgates had been opened by the Italian engineers and where desperate battles were taking place.

General Efficiency Report of Y. M. M. I. A. for October, 1917

| STAKES | Member- ship | Class Work | Special Activities | Scout Work | Social Work | ERA | Fund | Vocations and Industries | Monthly Stake and Ward Officers' Meeting | Ward Officers' Meetings |
|--------------------|-----------------|---------------|-----------------------|---------------|----------------|---------|------|--------------------------------|------------------------------------------------------|-------------------------------|
| Alberta..... | | | | | | | | | | |
| Alpine..... | | | | | | | | | | |
| Banock..... | | | | | | | | | | |
| Bear Lake..... | | | | | | | | | | |
| Bear River..... | | | | | | | | | | |
| Beaver..... | | | | | | | | | | |
| Benson..... | | | | | | | | | | |
| Big Horn..... | | | | | | | | | | |
| Bingham..... | | | | | | | | | | |
| Blackfoot..... | | | | | | | | | | |
| Boise..... | | | | | | | | | | |
| Box Elder..... | 5 5 | 5 10 | 10 | 5 10 | 10 5 | 10 5 | 5 | 10 10 | 10 10 | 10 10 |
| Cache..... | | | | | | | | | | |
| Carbon..... | | | | | | | | | | |
| Cassia..... | | | | | | | | | | |
| Cottonwood..... | | | | | | | | | | |
| Curlew..... | | | | | | | | | | |
| Davis North..... | | | | | | | | | | |
| Davis South..... | 5 | 5 | 5 | | | | 5 | | 10 | 5 |
| Deseret..... | | | | | | | | | | |
| Duchesne..... | | | | | | | | | | |
| Emery..... | 5 | 5 | 10 | 10 | 5 | | | 10 | 10 | 10 |
| Ensign..... | | | | | | | | | | |
| Fremont..... | | | | | | | | | | |
| Granite..... | | | | | | | | | | |
| Hyrum..... | | | | | | | | | | |
| Idaho..... | | | | | | | | | | |
| Jordan..... | 10 | 5 | 5 | 5 | | | 5 | | 10 | 10 |
| Juab..... | | | | | | | | | | |
| Kanab..... | 10 | 10 | 10 | | 5 | 10 | 10 | | 10 | 10 |
| Liberty..... | | | | | | | | | | |
| Malad..... | | | | | | | | | | |
| Maricopa..... | 5 | 10 | 10 | | 5 | 10 | 10 | 5 | 10 | 10 |
| Millard..... | | | | | | | | | | |
| Moapa..... | | | | 10 | 10 | | | | 10 | |
| Morgan..... | | | | | | | | | | |
| Nebo..... | | | | | | | | | | |
| North Sanpete..... | | | | | | | | | | |
| North Weber..... | | | | | | | | | | |
| Ogden..... | 5 | 5 | 10 | 5 | 5 | 5 | | | 10 | 10 |
| Oneida..... | | | | | | | | | | |
| Panguitch..... | | | | | | | | | | |
| Parowan..... | | | | | | | | | | |
| Pioneer..... | | | | | | | | | | |
| Pocatello..... | | | | | | | | | | |
| Portneuf..... | | | | | | | | | | |
| Raft River..... | 10 | | 10 | | | 5 | | | 10 | |
| Rigby..... | | | | | | | | | | |
| Salt Lake..... | | 5 | 10 | 10 | 5 | | | 10 | 10 | 10 |
| St. George..... | | | | | | | | | | |
| St. Johns..... | | | | | | | | | | |
| St. Joseph..... | | | | | | | | | | |
| San Juan..... | | | | | | | | | | |
| San Luis..... | | | | | | | | | | |
| Sevier..... | | | | | | | | | | |
| Shelley..... | | | | | 10 | | | 10 | 10 | 5 |
| Snowflake..... | | | | | | | | | | |
| South Sanpete..... | | | | | | | | | | |
| Star Valley..... | | | | | | | | | | |
| Summit..... | | | | | | | | | 10 | |
| Taylor..... | | | | | | | | | | |
| Teton..... | | | | | | | | | | |
| Tintic..... | 5 | 10 | 10 | 10 | 5 | 10 | | | 10 | 10 |
| Tooele..... | | | | | | | | | | |
| Uintah..... | | | | | | | | | | |
| Union..... | | | | | | | | | | |
| Utah..... | | | | | | | | | | |
| Wasatch..... | | | | | | | | | | |
| Wayne..... | | | | | | | | | | |
| Weber..... | | | | | | | | | | |
| Woodruff..... | | | | | | | | | | |
| Yellowstone..... | | | | | | | | | | |
| Young..... | | | | | | | | | | |

A stake report must be sent to the Secretary of the General Board, 21 Bishop's Building, Salt Lake City, Utah, by the 10th of each month, to be published monthly in the ERA. When the report shows that the requirements in General Efficiency have been reached, it is indicated by placing 10 in the proper space; if half, place 5. When stakes are below half General Efficiency requirements, it is indicated by a blank. (See Y. M. M. I. A. Hand Book, pp. 17, 18, for regulations.)



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The offer was accepted; and one day in October, 1917, the *Era* received the following letter, which tells the outcome:

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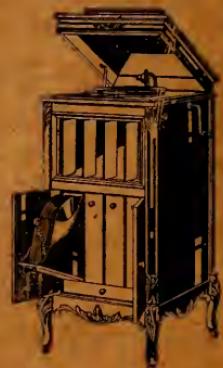
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